

# National Parent-Teacher

JUNE-JULY, 1940

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## IN THIS ISSUE

**A Living Philosophy of Happiness**

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**The Function of the P.T.A. in Our Democracy**

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**On Their Musical Way**

CARL E. SEASHORE

**Happiness in Early Childhood**

WILLARD C. OLSON

THE ONLY OFFICIAL MAGAZINE  
OF THE NATIONAL CONGRESS  
OF PARENTS AND TEACHERS

# *Objects of the*

## **National Congress of Parents and Teachers**

**TO** promote the welfare of children and youth in home, school, church, and community; to raise the standards of home life; to secure adequate laws for the care and protection of children and youth.

**TO** bring into closer relation the home and the school that parents and teachers may cooperate intelligently in the training of the child, and to develop between educators and the general public such united efforts as will secure for every child the highest advantages in physical, mental, social, and spiritual education.



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**NATIONAL PARENT-TEACHER**

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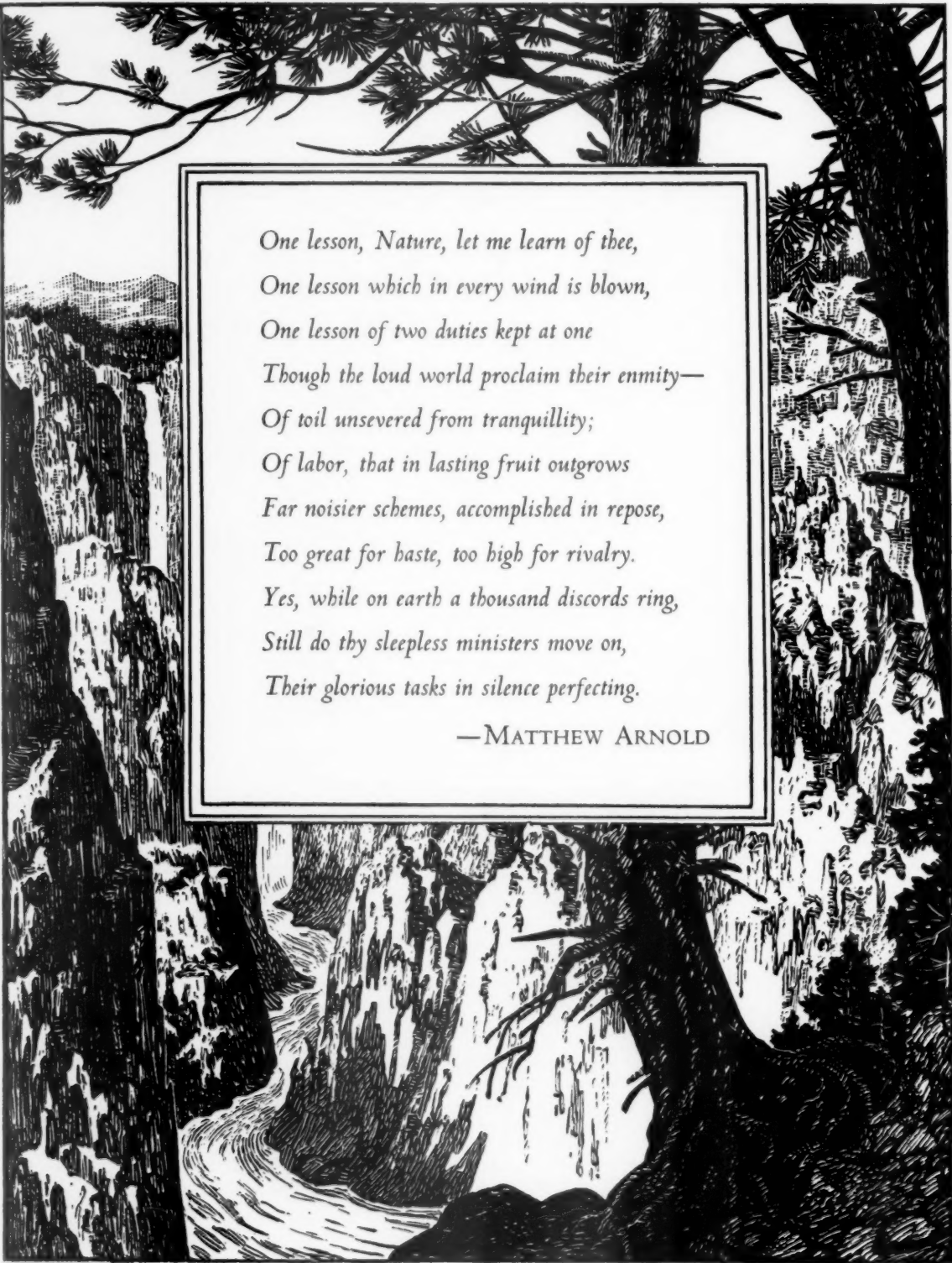
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*One lesson, Nature, let me learn of thee,  
One lesson which in every wind is blown,  
One lesson of two duties kept at one  
Though the loud world proclaim their enmity—  
Of toil unsevered from tranquillity;  
Of labor, that in lasting fruit outgrows  
Far noisier schemes, accomplished in repose,  
Too great for haste, too high for rivalry.  
Yes, while on earth a thousand discords ring,  
Still do thy sleepless ministers move on,  
Their glorious tasks in silence perfecting.*

—MATTHEW ARNOLD



medical  
Wilson  
5-17-44

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# The President's Message



## The Child in His Community

**A**S I greet you for the first time, I am conscious of the great responsibility that rests upon an organization such as ours. When the thinking of the world is concerned with war and conquest and its attendant economic disaster, it is necessary that some group continue to keep before the eyes of that world the importance of dealing wisely and generously with a nation's most precious possession, its children and youth.

If chaos and madness prevail over such a large portion of the globe, it is even more necessary that those who are being prepared to follow us be given every chance for the self-development that will make them strong to meet the task. For theirs it is to rebuild the structure of human freedom out of the wreckage left in the wake of armed assault.

As we study the findings and the recommendations of the recent White House Conference on Children in a Democracy, we see that many problems demand our serious attention. Our health practices lag too far behind our scientific knowledge; education has a much greater social responsibility than it has been permitted to assume; vocational demands prolong the training period of youth and call for an emphasis that has not been given in the past. Cultural and recreational opportunities for youth are assuming added importance. These hard facts and the human needs they reveal must be recognized if the Nation's children are to enjoy equality of social and educational opportunity.

**S**UCH OPPORTUNITY will not be made available by national pronouncement or merely by well-worded recommendation. It grows into reality when people believe and act, when the neighborhood and the community weave their ideals and standards for American childhood into the warp and woof of their living. The information gleaned in the studies made for the White House Conference must be spread from the few to the many. The highways for routing this information are folkways, and the folkways lead straight to "our town."

The things that happen to the child and influence his life, happen in his community. Here his home functions; here he is educated, his health is protected, his friends are chosen, his religious concepts are formed, his civic attitudes developed, his pleasures achieved. We cannot consider the child completely until we recognize the importance of community forces in his development. In the months to come, we, the people closest to the child, will be wise to study and evaluate these community forces, and where necessary, adjust them to greater service in his behalf.

*Virginia Klefys*

President,  
National Congress of Parents and Teachers

## *Concerning This Issue*

**T**HE CONTENT of this issue deals with "The Pursuit of Happiness" as it was developed at the 1940 Annual Convention of the National Congress of Parents and Teachers, the material being drawn largely from the convention addresses.

The opening article recounts the struggles of American pioneers as they hewed their way through the forests from the seaboard to the open prairies west of the Mississippi. It tells how they put their initiative to work, singly and together, so that the welfare and happiness of the people's children might be safeguarded for future generations. It continues with a portrait of the modern scene—the efforts of today's pioneers to provide the children of America with safeguards for their welfare. Another article describes the origin of happiness in infancy and childhood. By discussing the child's needs and the kind of adult care and guidance which contribute to his well-being, it gives deeper insight into the meaning of happiness as a lifelong quest. Still another article traces the pattern of the foundations of happiness for highschool and college youth. It inquires into the needs and conflicts of youth and outlines four foundation buildings in which both parents and teachers have an important part. That the achievement of happiness turns out to be closely bound up with effective citizenship, and that education for democratic citizens is an indispensable factor in education for happiness, are facts disclosed in another discussion. The closing article presents a living philosophy of happiness, one which leads to mental health, a satisfying personality, and a socially useful life.

In addition, there are two articles in this issue which were not part of the convention program but which are definitely related to the subject of human happiness. One deals with music, an art long recognized as contributing to the loftier and nobler feelings of mankind. The other deals with a problem of deep concern to all parents and teachers who labor in behalf of childhood: the unique function of the P.T.A. in American democracy.

To believe in the pursuit of happiness as it is here conceived is to believe in a principle which enables each child to become the best that there is in him to be. A movement that harnesses such a concept to its active program of endeavor is the one sure long-run hope of parents and teachers for making democracy endure for generations of children and youth to come.

# An America Awake to Its Children

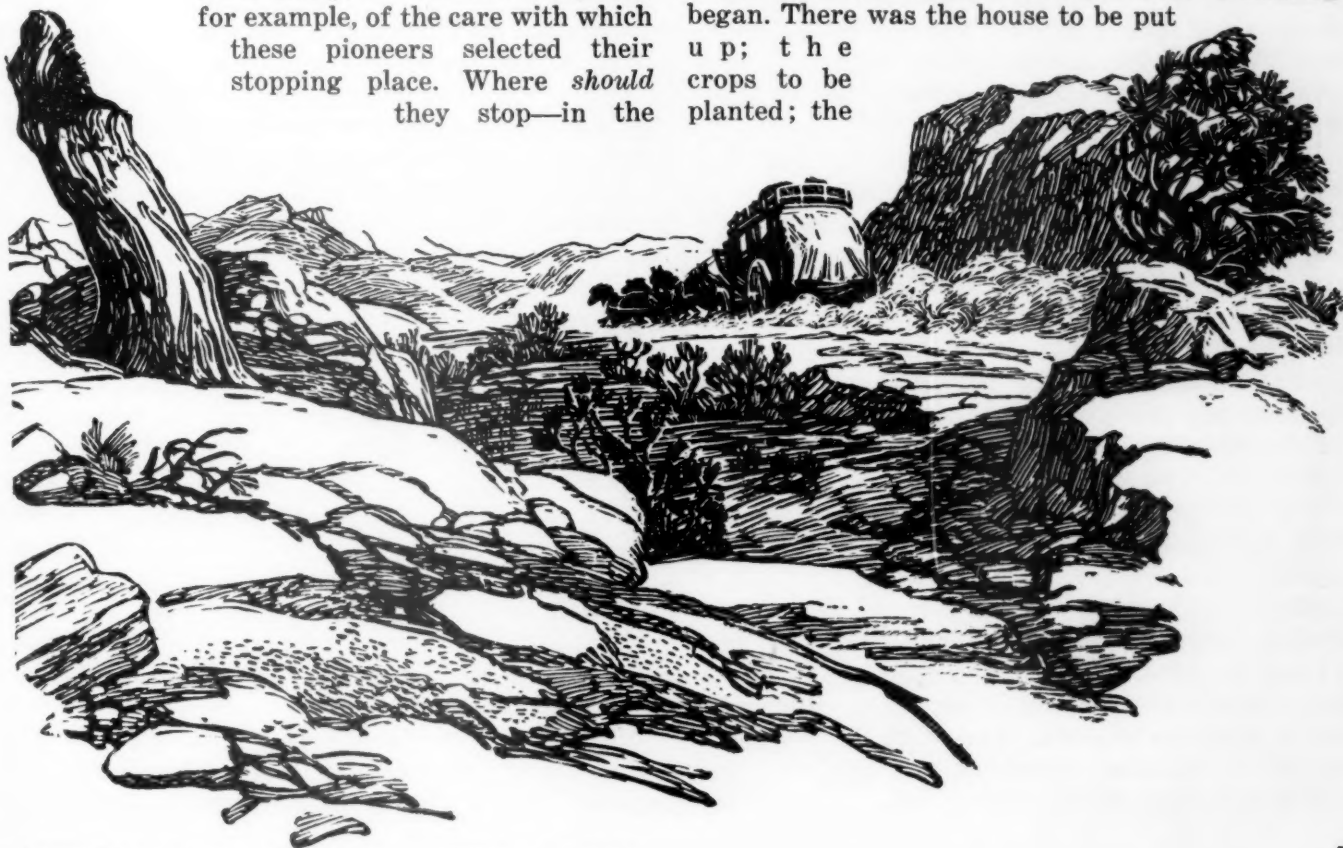
BESS GOODYKOONTZ

I SUPPOSE WE all look upon ourselves as children of pioneers. This seems to be a peculiarly American point of view. Trace back the generations a little way and in most families you will come to some daring young man who packed his belongings in whatever answered for the "rumble seat" in those days, bade good-by to his parents, boosted his young wife and her hoop skirts over the high wheels, and started westward. He may have gone a momentous day's journey of only a few miles out into the unknown forests to set up his cabin. He may have come in search of the fabulous rich black soils of the midwestern valley. The Far West may have been his goal. Whatever the distance achieved, he *was* the American pioneer spirit.

And when he halted his oxcart or his prairie schooner, and set down his belongings, things began to happen. Each state has its beloved chroniclers of the days of its pioneers. Different as the tales must be, with their varied backgrounds of place and time, they have some things in common. They tell, for example, of the care with which these pioneers selected their stopping place. Where *should* they stop—in the

woods, on the plain, or beside a stream? Here is something we can understand. We, too, like to pick our surroundings with care. But the early settlers did not go all their weary and sometimes dangerous way just for a pleasant view from their cabin windows. They selected the site for the cabin with care, to be sure, but the *real* problem of selection was in the matter of land. The reason for this is plain, because when a pioneer picked his land he came pretty close to determining what we call "the economic status" of himself and his family. Did he pick poor land, he reaped slim crops. Did he forget to watch for water supply, he laid up trouble and possibly ruin for himself and his children. When he shouted "whoa" to his team, he was well on the way to answering such questions as these: What will my family's income be? What type of house shall we live in and what comforts may we have? What will my family eat? The makings of happiness or want were in that choice, when the pioneer halted and said, "This is home."

But after picking the site, the work of settling began. There was the house to be put up; the crops to be planted; the





woods and waters to be explored for food. And neighbors! Now a days neighbors are not always an unmixed blessing. But in pioneer days neighbors were a necessity! If there weren't any, the head of the family went back along the trail to get some, or picked up and moved on to where there were some. He *had* to have neighbors, for neighbors meant protection, help in sickness, someone with whom to trade work, enough children to make a school, sociability and good times, a nucleus for the traveling preacher to come to. Only a rare Daniel Boone moved on away from neighbors. Just as the selection of land represented safeguarding the family's economics, and building the house wisely meant comfort and health, so cultivating neighbors provided normal social relations—all of them safeguards to the happiness of the family.

**H**ow simple life was then, we are inclined to say, and how different from nowadays. But is it so different? Yes, in sanitary plumbing, in hours and wages, in head lettuce and ice cream, in sport coupes and streamlined trains, in consolidated schools and parent-teacher associations, in dental X-rays and cold inoculations—of course, it is different. But how about the hopes and the desires of parents for their children? These seem not to be so different. Parents are hunting today for safeguards to their children's welfare, too; in other ways, to be sure, but just as intently.

Recently I heard of a little Quaker boy who was taking a standardized test in school. One of the tests consisted of a series of pictures, in each one of which there was something wrong or out of place. The test was to be able to recognize the mistake in the picture. One picture showed some feathered Indians on the warpath, crouching behind trees, shooting their bows and arrows at an approaching group of white men equally intent on shooting the Indians. The little Quaker boy looked at the picture. The teacher said, as always, "What is wrong with this picture?" To which the little boy replied, "They ought not to be shooting at each other. They ought to sit down and have a conference." Fortunately, this point of view represents a fairly widespread technique for problem-solving in this country. When oppressed by economic worries, when faced by social situations which cause us concern, when troubled by community or national problems—we get together and have a conference.

**A**CROSS the plains move the pioneers still. The plains are the vexing problems of group living in the world of today. The pioneers are the citizens of vision who think and plan for the world of tomorrow and beyond tomorrow. This address on the modern pioneer spirit is published as the fifth in the group of articles presenting the important findings of the 1940 White House Conference on Children in a Democracy.

One of our most recent conferences, concerned with guarantees for the welfare of children, was the "White House Conference on Children in a Democracy." Plans for this Conference got under way in April of last year when a preliminary meeting of approximately 400 persons was held in Washington to consider the problems involved in providing adequately for children in a democracy and to draw up plans for continued study,

providing adequately for children in a democracy and to draw up plans for continued study,

Now as everyone knows, a conference can be just another conference or it can be mobilization of resources for going into action. This Conference on Children in a Democracy is not over. It was recommended that a national committee be appointed to spread the information and to stimulate action in all of the states and communities so that there will be a concerted drive to improve conditions for children throughout the land. The organization of this committee is getting under way and no doubt state and local committees will follow. Since it is expected that representatives of many groups, professional and public service, will be included in this committee, parents and teachers are sure to have an important contribution to make to these follow-up activities. Suppose we select from the reports several points of significance for parents and for the organizations through which they serve their communities.

**I**N the first place, this Conference and its reports present a practical way of studying communities. Numerous volumes and articles ask pointedly, "How good is your town?" "Good for what?" you say. "Good for a new industry? Good for the vacation crowd? Good as a place to live and bring up a family?" There are some questions to ask about a community if that is your problem. For example, in your community what are the chances of a baby's living through its first year? What are the chances that the water supply is healthful? What are the chances that the children's parents will have continuous employment? Will children have a good school to attend for at least nine months of the year? Will they have a place to play, and libraries to use? These are some of the hooks on which to collect information about a community so as to answer the question, "How good is my town?"

The White House Conference reports represent a way of studying children not only as little students but with their complete home, community,

church, and school backgrounds. We see them in their homes with their families. We see the same children on the playgrounds, taking out books at the libraries, going to Sunday School. We see the social agencies and institutions which exist for their benefit. In other words, the Conference reports offer a technique for studying children and their total relationships that may well be adapted to community studies by parents' groups.

**A**NOTHER significant item in the White House Conference reports has to do with the importance of the *family* as a safeguard for children's happiness and welfare. One is hardly prepared for this, what with so much talk of the changing family, the shift of responsibility from homes to public institutions, and so on. But a section of the report on "The Family As the Threshold of Democracy" contains such punches as these: "Democracy still looks to the family as its foundation." . . . "Our society has set up many extra-family agencies . . . but we believe that they can never be satisfactory substitutes for the integrity of American family life." And "The family sets the pattern for the rest of life."

Patterns for life? Well, what patterns? Here, for example, is one listed in the report: "The individual's reaction to authority is largely determined during his childhood." What would you say our typical American reaction is to authority—to policemen for example? Do we respect them, or avoid them? Would you say that we are usually courteous in their presence and contemptuous in referring to them? Do we customarily consider that they are what we have created for our own welfare, or do we resent them as a nuisance? Where do we learn these attitudes? The report says, to quote again, "The individual's reaction to authority is largely determined during his childhood."

Let's go on to the next one in the report. It says that in the family children

learn "that there may be a common bond between the interests of the individual and the interests of the group." I can think of some family situations in which the interests of the individual come in conflict with the interests of the family group.

Miriam, aged 16, would like a new spring outfit but mother had expected to redecorate the living room.

Bill, aged 17, needs the car on Saturday nights—the best night for the rest of the family to use it.

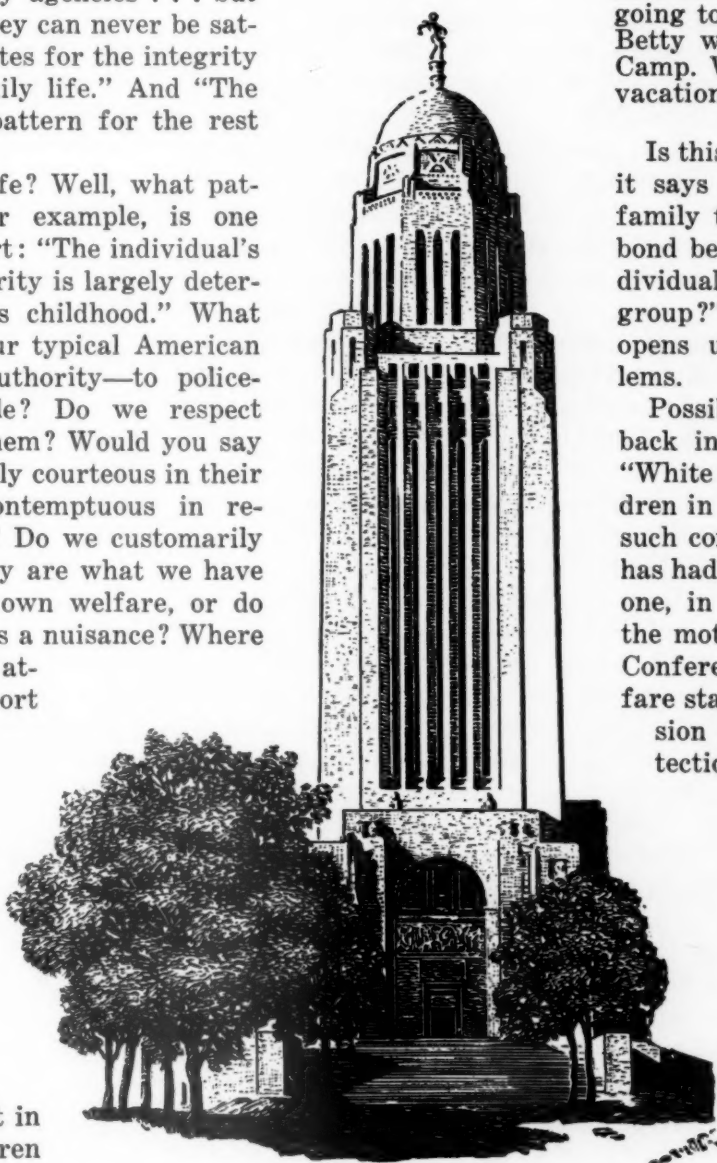
Tom, 9 years old, wants to listen to the radio drama, "The Daring Cowboy," when the late afternoon news is broadcast.

Brother goes to highschool at 8:00 in the morning, big sister goes to junior high at 8:30, little sister goes to elementary school at 9:00, Dad goes to work at 9:15. When is breakfast?

Dad gets his two weeks' vacation the first of July. Junior has talked about going to the Fair. Dad wants to fish. Betty wants to go to the Girl Scout Camp. What happens to the family's vacation?

Is this what the report means when it says that "Children learn in the family that there may be a common bond between the interests of the individual and the interests of the group?" If so, this report certainly opens up some close-to-home problems.

Possibly at this point we might go back into history to recall that the "White House Conference on Children in a Democracy" was the fourth such conference to be held. Each one has had its special emphasis. The first one, in 1909, gave great impetus to the mothers' pension movement. The Conference of 1919 set up child welfare standards and stimulated discussion and activity for health protection, child labor regulation, and protection of children suffering from physical or social handicaps. The 1930 Conference adopted the "Children's Charter" which for these ten years has served as a goal for home, school, and community action. This last Conference, though the fourth one, chalked up a few firsts. It was, so far as I know, the





first one to come out flat-footedly in favor of Federal aid. This is noteworthy. In the Education Report the first three recommendations are these:

1. *Larger units of local school administration planned on a statewide basis.* The parent-teacher association has been interested in this as a means of modernizing local school administration and support. Not only through the state organizations, but in the National as well, it has given wise counsel and dependable support to the proposition that local school districts in many states need to be surveyed and redesigned. They are too numerous, too small to provide sufficient pupils for a good school or funds to support it. This is the gardening season. If you plan to plant a tree, you consider how much root space it is going to need. How far must its roots spread to draw enough sustenance for its far-spreading branches? Similarly we need to study how much "root space" a school needs to draw enough support to furnish, not a stingy little school program of the 3 R's, but all those things which make a good school—music, art, vocational training, libraries, science, guidance. More efficiently organized school districts are needed to guarantee such programs for all children.

2. *Increased state support of local schools such as will reduce inequalities in educational opportunity.*

3. *Federal aid for education distributed among the states in such a way as to reduce educational inequalities.*

An education conference usually recommends Federal aid for schools. School people and parents know of schools in which there is not even one book apiece for the children. They know of schools whose total annual expenditure per child, including heat, is twenty dollars a year. Therefore, conferences of school people and parents frequently plead for more equitable distribution of educational facilities. But this Conference on Children in a Democracy was not an educators' conference primarily. It was made up of social workers, physicians, ministers, recreation leaders, nurses, librarians, and representatives of many public service groups. *They* recommended that Federal funds be used to provide for equitable school advantages for children. That is significant, I think, as indicating a wider support for this principle than there has been heretofore.

**A**NOTHER first to the credit of this Conference is that it was the first one to emphasize religious education. Other conferences have dealt with ethical aspects of children's training, with character education, and other closely related problems. This Conference gave thorough consideration to children's need for religious teaching and

called attention to the relation of religion to personal counseling, to the development of wholesome attitudes in very young children. This is interesting to parents and teachers, for probably no problem has caused them greater concern than that of character development. Not so many years ago courses of study divided character up neatly into segments and worked on one segment each month. Neatness in September, courtesy in October, gratitude in November, generosity in December. The reader may have watched this enthusiastic curriculum experiment with some amusement, wondering how the traits were chosen for the different months, puzzling over the manifestations of character training as they showed up at home, wishing that some of the effects would not limit themselves to the month only, and glad that others did.

**O**F COURSE, schools are not doing this any more. We think we understand more surely that character development is not something separate and apart, nor is it a concern only of the schools. The Conference report calls attention to the relation of home and school programs of character development to religious education, a field traditionally outside the school's responsibilities. Only in a small minority of communities, but happily in an increasing number, do homes, schools, and churches combine to provide on released school time, a program of religious education under competent religious education leaders. Obviously, if and when this commission to study religious education gets under way, parents and teachers will be greatly interested, for they will see in it a means of analyzing and improving their present procedures for personality adjustments, and of encouraging better community programs.

Now with your indulgence I should like to break a rule that I have set for myself. It is not to discuss "schools and democracy," "the democratic way of teaching," "democracy and education," "democracy in the classroom," and so on. The air is full of such phrases, and so are our educational magazines. I think it is time for us to stop rolling the phrases around and get down to the business of what we mean by behaving democratically. How do either adults or children learn to be democratic? The preliminary to the White House Conference frankly recognized responsibilities of children as well as *for* children in a democracy. Children must perfect and maintain the principles for which a free country stands. They must learn to do their part.

And yet this is no new territory for teachers. They are putting aside such well-known expressions as the following: "Everybody pay attention." "Now listen while I tell you what to do."



"Miss Jones wouldn't like that." "This is what I'd like to have you do." "Please get in line." These are gone, and new expressions are finding their way into teachers' phraseology: "What do you think we ought to do about this?" "Who would like to take charge of that job?" "Shall we have a committee to work this out?" These expressions and the point of view they represent may seem a far cry from the preservation of democracy but really they are the basis of democratic ways of thinking and working.

But as to democracy at home—what is its status? We hear it said frequently that it is impossible to have a democratic government in a nation in which autocracy flourishes in family life. To put it the other way around—only where democratic attitudes and facility in using the technique of democratic procedure are thoroughly familiar in homes, in schools, and in community life, can we expect to have democratic procedures on a national basis. Where do you find families in which children share in the decisions? Where do you find family decisions made and adhered to by democratic agreement? For a long time now we have been making speeches about saving democracy. It is time we all turned to and worked out some simple specific lists of democratic procedures to use on the various levels on which we operate—at home, at school, as well as in community activities. At any rate, it will be unfortunate if a conference on children in a democracy neglects an emphasis on youth's own part in securing, using, and maintaining facilities for safe and happy living.

But possibly the most significant thing about

the Conference from our point of view is that it is just getting started. The preparation of reports and recommendations, the making of speeches, and the voting of resolutions and recommendations were only to crank the machine. Now we are ready to shift gears and start off. To do this, a national committee of citizens will be appointed, representing numerous public service organizations and professional groups. To do this, heavy responsibilities rest upon the lay public and such service groups as the parent-teacher association. Technicians are expected to help when state and local committees get under way, but it is frankly recognized that providing technical information and changing the total situation are two quite different things. This total situation—large, bulky, slow-moving—is changed only by the concerted action of the general public.

And so is it not appropriate that we ask ourselves the question, Are we pioneering again? Is this the old American spirit, again straining toward new frontiers? I believe it is, and with similar purposes—new homes, better homes, better living conditions, more security, more fun, more to live for. These goals we seek again as in the days of the westward surge.

But with a difference. In those days each family planned and operated alone. Each one prospered or failed by himself. Helpfulness, neighborliness, there were, to be sure, but each family for itself was all too often good frontier practice. Today's search for safeguards is a group movement. Its slogan is "all together now, let's make this a better place to live in." In this new pioneering movement, everyone can join.

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## *An American's Prayer*

*I thank you, God, for a land that's free,  
Where all have a right to liberty.  
I thank you, God, that I can worship you,  
In my own way, in a way that's true.*

*I am glad I can hear the birds in the trees,  
Instead of the roar of the guns in the breeze.  
I am glad that I can be safe at home,  
In a land that we can call our own.*

*I am so sorry, God, and I only pray  
That they might all have the chance some day,  
To live in a land where all are free,  
Like America, the land of liberty.*

*I'm glad we have a free press and schools,  
And I'm happy I live where no dictator rules.  
But I'm sorry, God, that across the sea,  
No one can be happy or really free.*

*Where planes drone in the dead of night,  
And friends, on opposite sides, must fight.  
No chance for churches, books and schools,  
For over there some dictator rules.*

—SHIRLEY BROWN  
8B Pupil

# The Unique Function of the P.T.A. in American Democracy

FRANK W. HUBBARD<sup>1</sup>

EVER SINCE the World's Greatest Teacher sat one day in the midst of a group of children and declared that "of such is the Kingdom of Heaven," the child has come to be increasingly at the center of life's fundamental activities. It is a long, long way from the knees of a lone prophet in Palestine to a conference of educational seers at the White House in Washington, but the child's day has definitely come, at least in our Western Hemisphere.

Of all organizations destined to secure the betterment of child life, the one that places the *whole* child in its midst is the National Congress of Parents and Teachers. Its supreme concern is the child as seen from all angles—those of the individual, the home, the school, the community, and now at last of the Nation. And of all the personalities that touch the life of the individual child, the two that stand out most conspicuously are the parent and the teacher. When their eyes are perfectly focused on the one great object of their concern, certainly the child will steadily "increase in wisdom and in stature and in favor with God and man." It is only when the eyes of either guardian turn furtively aside to other interests that parental and educational difficulties are likely to set in. It is the *child*—the *whole* child—that is the primary concern of the parents and the teachers in American democracy.

And what is this American democracy? Here again we have to go back to him whose ethical genius led to the discovery of that basic principle of human relationships, "the common brotherhood of man." It is this idea of brotherhood that keeps one from going to the extremes of rugged individualism on the one hand or of unlimited socialism on the other. Democracy means the denial of the doctrine of individual infallibility in any field of human endeavor, even in the field of ethics. It is this principle that invalidates the Golden Rule as an entirely dependable guide to human behavior, for "to do to others as *you* would have

them do to you" assumes too much about what you and I alone know concerning ideal human relationships. Better is it to adopt the later commandment that "Ye love one another," for this lays down a much safer ethical program of action. Even so, our "lovings" need still to be educated.

And right here is where the parent-teacher association enters, for it brings on the scene two different views as to what is best for a child. These views are that of the educator and that of the parent. Let us consider each in turn under the guiding principle:

"To create a democracy every child should be made to feel that he has a contribution to make to life and that he is a necessary part of a society that wants him."

## The Unique Function of the Educator

AS THE teachers see the function of the parent-teacher association, naturally there will be different points of view. We suggest only three of them.

"Oh, dear!" groans one teacher, "this is P.T.A. afternoon. I'll have to tidy up my room and we'll have some pupil singing, and some futile talk, and some tea and cookies, and then nothing will come of it." Another teacher sees the meeting as an opportunity to impress the parents with the quality of *her* work and the efficiency of *her* pedagogical labors. But a third teacher will see in it all a chance to interchange viewpoints and an opportunity to get new ideas before the parents, and will use it to evoke from them some ideas that have hitherto been hidden in the inner thinking of the mothers. Thus the horizons of both teacher and parent are enlarged through the simple interchange made possible by a meeting of the parent-teacher association.

As to the school principal, far from regarding the monthly meeting with the parents and the teachers as something to be tolerated and endured, one such educator whom I have heard about made use of a meeting to bring before the parents a proposed change in the quarterly report

<sup>1</sup>Prepared in collaboration with Dr. F. M. Gregg, consulting psychologist of Lincoln, Nebraska.

cards. The change was from the old 1, 2, 3, 4 system to the newer one of indicating on each pupil's card the progress being made or not made on the background of the pupil's natural ability. The former method, utilizing arbitrary standards, was at best autocratic, the latter democratic. When the parents understood the change they became enthusiastic supporters of the new report card. One pupil declared that he liked the new card better because on the old system, if his brother, two grades ahead, got a grade of "2" in arithmetic and he himself got "3," his father always said, "How come?" The father of course did not know how visionary and variable the standards of the two different teachers may have been.

Then there are superintendents and superintendents. Some use the parent-teacher association as an atomizer for chloroforming the parents into the delusion that they are making contributions, when in fact they are mere vehicles of administrative propaganda. There are also superintendents who tyrannize parent-teacher groups even to the point of dictating their monthly programs.

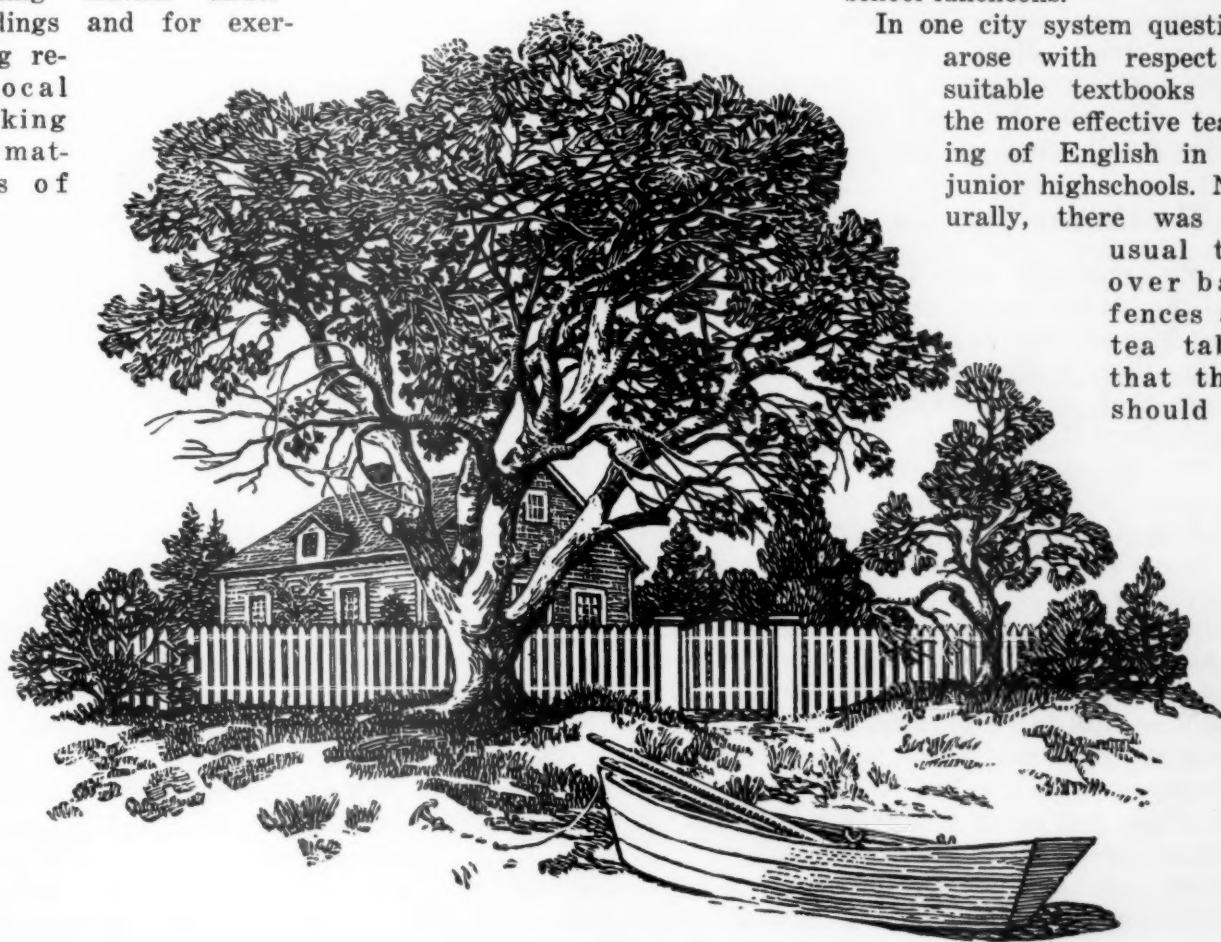
But against these rather rare and extreme types one finds the insightful type of superintendent who regards the local association as an extremely valuable instrument for reaching mutual understandings and for exercising reciprocal thinking on matters of

mutual parent-teacher concern. Reciprocal thinking has come to be known as operational thinking. It has always been exceptionally fruitful, but only recently has its actual necessity for social progress been fully realized. In this type we think while we work and we work while we think. Thus do new insights flash in on the thinker and positive progress is registered.

It is this latter type of meeting that promotes democracy. Its greatest values appear when the program takes the form of a discussion meeting. Given a wise leader (a good P.T.A. develops the type), either parent or educator, and passing up the more formal and barren type of program, a vital problem is thrown down before the group and some vigorous operational thinking is set in motion.

Some fruitful topics that have been suggested to the writer through contacts with successful workers in the field are: the problem of school financing; the purposes and nature of the curriculum; the traits of a desirable teacher; the moral influences operating in the community; the enrichment of the school library; the appearance and condition of the school property; the problem of landscaping the school grounds; the safeguarding of children on playgrounds and highways; and the problem of warm and adequate school luncheons.

In one city system questions arose with respect to suitable textbooks and the more effective teaching of English in the junior highschools. Naturally, there was the usual talk over back fences and tea tables that there should be





some vigorous hiring and firing of teachers or principals. But at last the matter came out into the open at a P.T.A. meeting where two proponents arose, one for the structuralists or technical grammarians, and one for the functionalists or English compositionists. Shall English be taught as a technical science or as an English art? An intelligent mother who had done considerable reading about child life and mental development declared that the junior highschool pupil has not had sufficient language experience to be able fully to comprehend the most abstract aspects of English grammar. "Indeed," said she, "it is almost impossible to master technical English until some other language is being studied, or at best the study belongs in the senior highschool."

A compromise was finally reached by recommending to the school authorities that they work out a plan for reducing the grammar content to the simpler aspects of the science and increase the work in conversational and written English. Let us here express the hope that the English teachers did a lot of operational thinking while following up the recommendation and that a satisfactory distribution of the content of the course followed in due time. If in this situation the principal or superintendent had tried jealously to guard his prerogative as an educational autocrat, democracy would have suffered a jolt and autocracy an unwarranted exaltation. Democracy applied is democracy tried. Hence, many school superintendents are carrying the discussion system into round tables with their principals and teachers on practically all school matters.

### The Unique Function of the Parent

**I**N OUR democracy, what is the unique function of the parent-teacher association so far as the parent is concerned? In attempting to answer this question there is likely to be little dispute if one declares that any parent's immediate responsibility is for (1) the child's physical, (2) moral, and (3) educational welfare. In instrumenting these concerns the parent-teacher association may itself help educate the parent as to what is really best in each of these fields. It thus becomes a democratizer.

Thinking first in terms of the physical welfare of the child, let any parent be as vigilant as he can be about the physical well-being of his child, there are still certain to be physical conditions in the community environment that will need attention—dangerous crossings, bad walks or roads, malarial ponds, and other such menaces. Instead of saying time and again, "There ought to be a law," the wiser and more democratic way is to try to crystallize group opinion and give it adequate

expression at the point of possible efficiency. A parent-teacher group can function effectively for this purpose.

In past years a run of contagious disease has taken days and even weeks out of the public school sessions, and the intellectual hiatus thus produced has never been adequately filled. Thanks to the work of parents, health authorities, and educators, all pupils in many places must be given the necessary prophylactic to safeguard the health, not only of the individual, but also of the school as a whole. Physicians and parent-teacher leaders cooperate in many communities in giving preschool examinations and treatment in anticipation of school entrance.

However perfect may be the moral influence in the home, the moral atmosphere of the community outside the home is equally vital for the development of a wholesome citizenry. Here again an alert P.T.A. can become a vital instrument for character education, an influence that may work directly on the school and community and indirectly on the parent members of the organization. No teacher alone and no parent alone can discover all the sources of moral menace in a community. But working together democratically they can locate and correct many of the sources of harmful influence.

The public schools of today have become great trainers for democracy through the systems of democratic organization in the school itself. This is notably true for the elementary grades. By the time the junior highschool age is reached, the culmination period of the gang and the clique tendencies, social segregation begins to set in and special efforts must be made by both educator and parent to combat undesirable trends. In the give-and-take of a functioning parent-teacher association, democracy has also its opportunity to educate certain types of parents into a sense of social responsibility.

In the senior highschools, especially the larger ones, serious social stratifications may take place, such as race against race, democrats against aristocrats, plebeians against patricians. The result in too many instances is the organization of high-school fraternities and sororities. If the school administration has to work unaided by parents against such conditions, the result is frequently prolonged and destructive guerilla warfare. Only a vigorous P.T.A. can operate effectively in awakening parental intolerance of so grossly undemocratic a situation.

Then there is the vital indirect effect on the parent of the turning over of moral problems in the P.T.A. programs, the result of which is to intensify the sense of universal moral responsibility. Particularly important is this influence on

the younger members if the older ones take definite stands for a wholesome social atmosphere for the rising generation.

Another important moral feature is the contagion of human sympathy transmitted to parents whose racial urge for protection of defenseless young has not yet been fully aroused. Mere contact with people who *do* care becomes a motivation of the racial tendency long known as the parental instinct. Be there such an instinct or not, it is *as if* there were, and something important happens to it among those who expose themselves to P.T.A. stimulations. Indeed it seems to many of us that some such spring of human behavior is at the very heart of the parent-teacher movement.

The third aspect of the parent's point of view has to do with the child's educational welfare. Is the school really adding to the old-time three R's the equally important three S's of our day—Science, Social Studies, and Social Personalities? Has some parent been away somewhere and learned of a new method of teaching? What can be more appropriate than that he report it at a parent-teacher meeting under the head of "the good of the order"? Some educators may object to this feature of an evening's program but in so doing they are treading dangerously close to the role of personal infallibility. How much better it is to face the fact that although parents are naturally rather conservative in educational matters they will often accept ideas and suggestions from someone within their own ranks. Thus through close cooperation both parent and educator may bring new elements of progress to a school system.

Sometimes a parent may discover a new field for educational work. One patron in a city of 80,000 in the Central West noticed that a crippled child in her neighborhood was not receiving any educational attention at the hands of the school system. She wondered if there might not be other children of this kind in the city. A little investigation disclosed a number who have since come to be called the "home-bound" type. When the need was brought to the attention of the school administration, a "home-

bound" teacher was provided and some thirty pupils now receive semiweekly visits. One of these will soon finish his twelfth-grade work and his greatest grief now is that this teacher will not visit him any more and his formal education must stop.

Out of work with educational problems, members of parent-teacher groups experience an expansion of their own mental horizons. They become instruments of a desirable type of community propagandizing. Out of it comes also the discovery of new and promising lay leaders in education. The organization thus becomes an endlessly on-going enterprise and yields a self-vitalizing force that guarantees a continuing life for the association. As the older members drop out because of the loss of vital contacts with the schools through their children, younger parents come in and new enthusiasms are constantly supplied to the life current of an ever active association. Adult education classes often have their origin in parent-teacher groups and thus do parents become both pupils and educators in the school of democratic living.

### The Common Defense

IN THE early days of the Republic the town meeting was in a sense a parent-teacher association. A committee of citizens chose the teacher and later inspected the progress of the instruction. Schools of that day were close to the "grass roots" of democracy.

Many of the problems in family life and in education today arise from the lack of understanding often existing between the home and the school.

Through the parent-teacher association this barrier can be leveled. We can recapture the internal social strength that the early town meeting helped to build. As parents and as teachers we cannot neglect the opportunity to make America strong from within. In brief, this building of America through its children and youth is the *unique* function of the parent-teacher movement in American democracy.





# Happiness in Early Childhood

WILLARD C. OLSON

**P**ERHAPS IF we can go back far enough we can really understand the foundations of this thing which we call happiness, which we find rather perplexing and confusing and complex at times. Let us start with the infant. Did it ever occur to you what it takes to make an infant happy? It isn't much. His requirements are relatively simple. He needs, first of all, a fairly narrow range of temperatures. He must not be too warm. He must not be too cold. He needs also a supply of food, available and on call. He needs a certain amount of care of his elimination. He needs a certain amount of oxygen, not too much and not too little. He needs alternate periods of rest and activity, first mostly rest and then periods of alternation between rest and activity. These are essentials for his healthy growth. Note now that these needs are satisfied through human relationship with the mother, with the nurse, with members of the family. And so it does not take much learning, it does not take much growth, before the child is able to recognize that his bodily equilibrium is very highly dependent upon the attitudes of others toward him. Thus we begin to build a human relationship on this very simple, elementary requirement of need in the infant.

In order to understand this further we must realize that everything we do is accompanied by what the psychologists call "affect," what we would ordinarily call "feeling." All of our behavior has this feeling side. If we are simply walking down the street, there is a feeling side, an affective side, to that experience. Now if, perchance, conditions are so changed about us that a very rapid mobilization of our bodily energy is required, if our equilibrium is not to be too seriously disturbed, we experience what in popular language is called "emotion," which is simply a heightened state of this feeling that we have continuously with us. Sometimes we call these feelings (or emotions) pleasant or unpleasant because the kinds of things which arouse them may lead to pleasurable consequences or may lead to undesirable consequences. Further, we tend to project them into our relationships with others—in fact, into everything we do. If you will think of these simple beginnings in childhood and then think of these feelings as emerging on more and more ma-

ture, more and more complicated levels of behavior, you will have a master principle that will be of considerable assistance. We now know with some certainty the kind of thing we must do in human relationships if we are to have the pursuit of happiness as one of our objectives of living.

Those of you who have followed the recent progress in what is called "psychosomatic medicine" will realize the intimate relationship that exists between this state of tension that we call "feeling," "affect," or "emotion" and the conditions that result in our organic system. It is a matter of both emotional and organic health that we give some consideration to this question of the pursuit of happiness, for one is unable to understand behavior unless he regards it in part as a reflection of needs existing within the body.

**L**ET US be more specific. It is obvious that some of the changes that a child goes through in growing up produce needs. He has an appetite. He must have food. And we must admit that children have seeking behavior due to needs. The young child, for example, will be much more likely to have a temper tantrum just before lunch than just after lunch. Why is that? Because this need in the organism for food is temporarily frustrated, the tension is not released, and any minor incident in his environment may set off this tension and cause the child to become aggressive toward other persons or other children or toward the whole situation.

We must think of this problem not only in terms of necessity within the child, but also in terms of the requirements that teachers, adults, and parents put on the child. Let me take an example from the classroom. When a child is in a first-grade room the teacher does not depend solely on that child's need for progress in some such skill as reading. The teacher is likely to create an environment in which reading is encouraged; that is, there will be a library of books in the room which the teacher will encourage the children to use. There is some instigation, some press from that environment toward the achievement desired, and this press creates what we may properly call needs in the child. If that press is general and if at no point the teacher expects more than the child



can give, that child is quite likely to be very happy about it, for he can have the satisfaction that comes from the attainment of goals.

Let us imagine a situation, however, in which the teacher, or perchance a parent, is not satisfied with what that child can give at his stage of maturity but thinks he should be doing much better. The press begins. Pressure creates tensions in the child. He tries to the best of his ability to achieve. He finds it a practically hopeless task. It is too difficult for him. Too much is expected of him. He is in a frustration situation, and you can be quite sure that he is unhappy about it. It is quite probable that he will become aggressive. He will attack the barrier, and in so doing become a conduct problem. He says, "I don't like reading anyway. Why should I do this?" That reaction may spread so that he doesn't approve of the teacher and he doesn't approve of his parents and he doesn't approve of going to school. Undesirable attitudes develop because the press has been too great. Or perhaps instead of becoming aggressive he turns inward, and becomes very withdrawn, submissive. He shuts up in a shell, and instead of fighting and trying to escape he escapes in spirit which may have in it the possibilities of undesirable personality consequences.

**H**OW can we as parents and teachers work out this problem? It is too much to hope that we can live with our children without having to encounter frustration. In fact, it is a question whether it would be really wholesome to cancel all frustrations from the lives of children. However, we have currently in progress in our child development center certain investigations of this problem that have proved illuminating. We are trying to analyze some rather careful records, having to do with the kinds of press that the child is getting from his environment. We are trying to say, "This is desirable and this is undesirable. This is wholesome and this is unwholesome. This furthers the child's life processes; this impedes the child's life processes."

We discovered a very interesting thing—that you cannot really understand the situation simply by trying to study undesirable press. Two children, one quite happy and one quite bowed down by care, may have an equal amount of undesirable press in the environment. That made us pause. Are we on the wrong track here, psychologically speaking, we won-

dered. Then we began to look at the favorable press and the relation between the favorable and unfavorable press, and we found that we had an explanatory principle. If by and large the pressure that a child received was on the favorable side, he was in a condition under which he could thrive, but the other child who might have an equal amount of undesirable press, if he had nothing to counterbalance it, was in a condition for social and emotional deterioration. That observation probably has rather sweeping possibilities of application in our whole area of human living.

**H**OW can we work out this question with children? How are we going to be able to assist their mental hygiene through ways which we have at hand? Here is a child tense from frustration. How is he going to get it out of his system? He is aggressive toward other children and toward the teacher. In an older psychology of discipline it would very frequently happen that the parent or teacher under that condition of aggression would put the pressure on still harder. They would say, "This behavior cannot be condoned. We must force this child to behave in ways that are socially acceptable to us." What happens if we follow their example? The tension builds up and gets stronger and stronger, until it just has to burst out through some channel. As the frustration becomes greater the aggression becomes greater, and the principle of release must be wisely used. The tension needs to be worked out through appropriate channels.

What are some of those channels and how does this thing operate? To demonstrate that it does operate let me give you an illustration that has been worked on experimentally. There is in existence a test which consists of a series of cut-out pictures that the children are supposed to complete. They are very simple. One of them, for example, is that of a woman stooping slightly, with arm outstretched. This test was given to children before lunch and again after lunch. Well, before lunch what did the children say? The woman was reaching for the knives and forks to set the table. The woman was putting the bread into the oven. There was a whole series of responses associated with food. The children's perception of their own need for food was projecting into their speech and language certain interpretations of that picture. After lunch those responses were not nearly as numerous.

What then are some of the ways of working out

**C**HILDREN and adults have this in common: They are engaged in the pursuit of happiness and resent any interference with behavior that leads to their goal. Anyone who deals with children should then learn to understand the child's needs, what effect they have upon his life processes, and how to assist him in laying the foundations for a healthy, useful, and happy life.

these tensions so that they do not have destructive results? Sometimes they can be worked out through constructive problem-solving solutions, that is, instead of blindly working at the barrier one finds a way around or a way over. It is the role of a guide or teacher to suggest ways of dealing with this barrier.

**T**HERE are other ways, too. Some time ago I was shown a crayon drawing made by a ten-year-old boy. It pictured a large, leering, gloating figure. You really had to feel it. You did feel it. It did something to you. After he finished it he labeled it, in his childish script, "The Big Hate." Now if you just looked at it you saw what was there and you saw that he had labeled it "The Big Hate," but you were much more convinced that it was a projection of need. You suspected what the clinical workers in this case found to be true, that this child had a sort of free floating hostility always on tap, always aggressively directed toward his parents, toward his associates, and toward those with whom he came into contact. Working out this tension through an externalization probably was therapeutic for him, for it did happen that through experiences which included this free expression through crayon work he became a much less unhappy child.

We could give you many such illustrations. One of my colleagues described an experience he had recently with a group of observers in a classroom. A certain girl was very conspicuous, being constantly in front of the observers and right beside the teacher with her hand waving, calling for attention. After the observation there was a conference and someone raised the question as to this child. How did it happen that she was always in the center of things, apparently a very disturbing element, although the teacher hadn't seemed to regard her as such? It was learned then that she had a history. Her

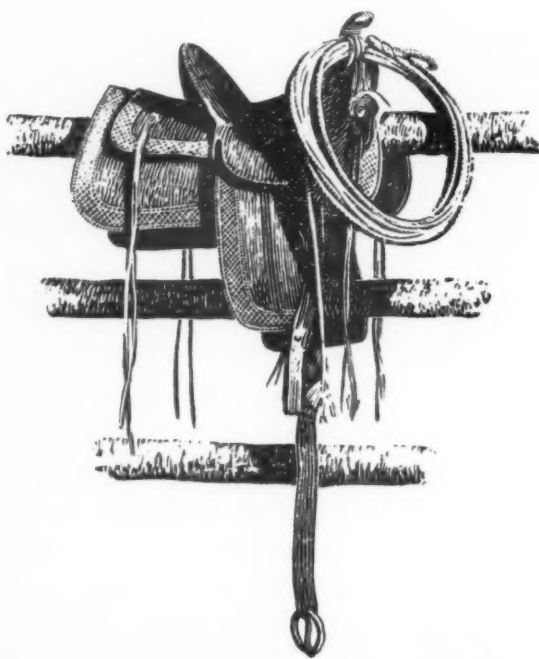
mother had rejected her—had on one occasion thrown her into the bay, and later deserted the child completely. What one really needed to know and to understand was that this child had a tremendous need for security. She needed to feel that other persons were attentive to her. She probably had a stronger drive in that connection than those children who were secure and were receiving constant care in well-stabilized homes.

Tensions are frequently worked out through what might be called the arts of the body, through expression. One psychiatrist used with young children a rather interesting device. Feeling that this need at times was very great, he arranged in a nursery school for what he called a "smash box." Now all a smash box was, was a box full of junk that nobody valued, with a hammer in it, so that when this tension became too great a child could go to the smash box and do some smashing. In this way he relieved himself and hurt nobody.

**S**OMETIMES the child works out and simulates in the thing he does in school the kind of thing that will relieve the tensions that he is encountering in the home. In one sense, someone has said, the child brings his family to school with him. If this is true—and doubtless it is—the teacher is in a position to perform a greater service than most persons realize. For the whole family may benefit by what happens in the schoolroom, where the child learns how to work out his own frustration problems.

Life, liberty and the pursuit of happiness—these three are values of greatest human meaning. Today I have attempted to trace for you the origin of happiness in infancy and childhood. If

we can but remember that all experience has this feeling side and that happiness is essential for health and achievement, we may be assisted in our roles as teachers and parents in the art of inner personal relationships.



# Editorial

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**T**HERE ARE many kinds of freedom—civil, political, religious, freedom of speech, and others one might name—but without a doubt the highest form of all is moral freedom—freedom of spirit, freedom of will, whatever we may choose to call it. This supreme freedom is not inherited, and cannot be conferred or purchased; it must be acquired by growth. It is, therefore, a process. We may have it in varying degrees today, but little of it tomorrow.

It is not surprising that happiness, often the theme of philosophers, is sought in many directions by many methods, but many of us seem not to have learned that when realized at its highest level it is fundamentally related to freedom. We grow into it as we rise above the petty, the sordid, the unworthy, ceasing to be the victims of blind impulse, appetite, and the rest of the negative impulses of life. Any philosophy based upon the desire for pleasure breaks down sooner or later.

You will recall the classic story of the rich man whose ground brought forth so plentifully that he did not know where to house his fruits. He resolved that he would pull down his barns and build greater, and in these bestow all his grains and goods, saying to himself, "Here I have much goods laid up for many years. I will be at ease, eat, drink, and be merry. My happiness will be complete." But he was really a foolish man. The Scripture says of these things (the abundance of his barns), "They require thy soul of thee." That is, giving his thought and energy to riches will henceforth be all-consuming, leaving him in the end but a shadow of what he might have been, a self-centered soul, dwarfed, unhappy. *Others* have been left out of life—*others*, who furnish the first condition of happiness.

History is replete with records of those who have sought to win happiness as an end in itself. It is a long, dreary story of futility. For happiness is a by-product. It is for those who pursue it least, for those who lose themselves in great causes that enrich and ennoble men, and advance human welfare. This is an old, perhaps a stern doctrine, one which seems often to need reaffirmation.

An adequate biography was once written in five

words: "He went about doing good." But even going about doing good may have purely a selfish impulse and miss its reward. The good done often bulks largest when the task itself, rather than its outcome, is most in mind. Great tasks, like play, are greatest when ends in themselves, not means to an end. It is our attitude that makes the difference. Any great worker, like any great artist, puts his soul into the task. He loses himself, becomes objective, outward-looking, and at this very point attains freedom from unworthy impulses, acquiring self-mastery or freedom. Herein lies the kinship between growing into freedom and the pursuit of happiness, a pursuit which involves no chase. Its attainment comes through a series of processes which leads one from a task of selfish implications to a task with fundamentally social implications.

**I**F WE who are dedicated to advance childhood and youth in a democratic society were really to investigate the work to be done and set ourselves steadfastly, unswervingly to it, the mechanics, the instrumentalities involved would readily take second place. We would tend more and more to forget ourselves, and practice a larger measure of this homely philosophy of going about doing good. The heartaches would be fewer and the happiness greater. For, strangely enough, when the task itself becomes our first claim, this thing we call happiness comes in the end to those who are willing to reap and to wait.

The child at play is happy. The artist busy with his brush is happy. And the rest of us can be happy, too, if we but bend our energies upon some soul-stirring task, some absorbing responsibility which becomes an end in itself. We can, like them, become self-forgetful, and come upon whatever of satisfaction and lasting happiness there is, expecting none but reaping much.

Even simple, humble work or daily routine tasks can be undertaken in a spirit that makes for continuing happiness. But it must have social meaning. We must see purpose in it. When the young are so taught, the foundation is laid for lifelong happiness in eager, zestful living.

—WILLIAM T. SANGER



# Parent-Teacher Study Courses for 1940-1941

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**B**EGINNING in the August-September 1940 issue, the NATIONAL PARENT-TEACHER magazine will present two study courses entitled "This World of Ours" and "Beginnings with Children."

## I. This World of Ours

This course will provide a definite and broad program of study and discussion for parents and teachers concerned with the problems of our life today. They will find in the study course articles practical ideas and suggestions for exploring the world about them. Upon such exploration is based much of the individual's ability to think clearly, to face reality, and to understand live world issues. This course, then, is designed for parents, teachers, and other adults who want a closer acquaintanceship with the world they live in, an acquaintanceship which will enable them to share their knowledge with youth and assume together the full responsibilities of democratic citizenship.

<i>Issue</i>	<i>Monthly Subtopics</i>
August-September . . . . .	How Did the United States Come About?
October . . . . .	It Is a Small World
November . . . . .	How Much Are We Worth?
December . . . . .	All American
January . . . . .	Ships That Sail the Sea
February . . . . .	War, What and Who Make It?
March . . . . .	Foreign Ports
April . . . . .	Is Peace Possible?

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## II. Beginnings with Children

This course deals with the development of normal children of preschool age. It will present important material concerned with all phases of child care and growth. It will suggest practical techniques and methods which will contribute to a deeper and more intimate insight into child life. In many respects the field covered in the study course articles is among the most active in the area of human relations, for knowing about early childhood contributes to the understanding of all ages. This course, then, is designed for parents, teachers, and other adults who have become aware that the early years are very important ones in the child's life and hence must be wisely guided.

<i>Issue</i>	<i>Monthly Subtopics</i>
August-September . . . . .	When Do We Eat?
October . . . . .	Is Spanking Necessary?
November . . . . .	What Shall We Buy for Christmas?
December . . . . .	What Shall We Wear?
January . . . . .	The Major Mysteries
February . . . . .	Whose Fault Is It?
March . . . . .	The New Baby
April . . . . .	The Adopted Child

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**B**OTH COURSES will be directed by Dr. Ada Hart Arlitt, chairman of the committee on Parent Education, National Congress of Parents and Teachers. For further details write to the NATIONAL PARENT-TEACHER magazine, official organ of the National Congress of Parents and Teachers, 600 South Michigan Boulevard, Chicago, Illinois.

# As Children Grow Up

MALCOLM S. MacLEAN

**H**APPINESS, as a wise man of ancient Greece observed, lies always in becoming, never in being. The very foundations of happiness, therefore, lie in continuous and steady growth toward deep personal satisfaction and social usefulness. When we circle in from this general position and focus upon the child and youth of high-school and junior-college age, it becomes clear that parents and teachers together have a highly complex, difficult, and challenging job to do.

Late adolescence is characterized as against childhood by one pattern that makes it wholly different. In a very real sense, it is a period marked by stormy struggle toward independence of thought, judgment, and action. The child, in general, has been sheltered, nourished, supported, fostered by his parents and by his teachers. The thoughts he thinks, the emotions he feels, the activities he carries on are in large measure stimulated, guided, and directed by his mother or father or both and by his teachers in the classroom. If this control and sheltering continue, he remains a child all his life.

But normal youngsters past puberty have all the desire of the young bird to fly and all of the fear of the young bird of the uncertain and dangerous world ahead. This pattern of thinking and feeling leads to conflict—a conflict marked by internal struggle, so that just as when a boy's voice is changing it wobbles between a feminine soprano and a masculine bass, so his total behavior wobbles back and forth between childish longing for safety and being mothered on the one hand, and manly independence on the other. These young people should not only long for and develop toward biological maturity, mating, and child-bearing; they should achieve such personal self-knowledge, psychological integrity, and independence as to be able to meet not only one another but their elders on a sound basis of mutual independence, respect, and understanding. They need to move steadily toward a complete severance from the parental home with all its deep-set patterns of control and domination, at the same time retaining a love of it and a gratitude for what it has done in childhood years. They need to move from spending money doled out in dribbles to undertaking their own part in the work

of the world with an income of their own. They need to make steady progress toward mating and establishing a home and family of their own. And, finally, they need to achieve that fine independence of spirit that enables them to work with others for the good of their neighborhood, community, state, and nation. This is the pattern of the foundations of happiness for highschool and college youth.

The first and most basic of all the areas of their growth toward happiness is that based upon the oldest of all educational principles, "Know thyself." Within himself each adolescent has a secret chamber where he keeps his thoughts and his dreams, his memories of loves and hatreds, of moments of ecstatic joy and of frightening pain or sullen gloom. It is there, in such quietness as an adolescent ever has, that he contemplates the meaning of life and creates the foundations of his religion and his thoughts of God. And he keeps there, too, his memory of little sins, of friendly and warm human contacts, of songs and sunsets, of jazz bands, of thrilling movies, of spicy stories of great love and high adventure in the pulp magazines, and of his first attempts at love-making.

**K**NOWING oneself in all these inner resources and weaving all its multicolored parts together into a unified whole is a lifelong job. Unless the youngster has all the help and understanding that parents and teachers can give him, this inner chamber of his being becomes like a cluttered garret jammed with a confusion of broken furniture, moth-eaten and discarded old clothes, shattered dolls, cracked china, and dusty, musty memory books. Instead it should be like the most beautiful of modern rooms with furniture and pictures, tables and nicknacks, rugs and radios, books and magazines blended into a colorful, comfortable place to live in, with the soft light of dawn or dusk, with the high light of noon filtering through clean windows and changing the beauty of it from hour to hour but not changing *it*.

This, as I see it, is what we mean by helping the youngster to develop personality. It means bringing to bear on the problem all that the youngster's parents and his teachers know and can teach him of modern medicine and human biology, that he

may understand his system of bone and brain, muscles and metabolism, nerves and glands. It means helping him to understand his levels of physical energy that he may neither overstrain himself nor grow fat and flabby. It means that we must teach him to understand all the hungers of his human body for food and drink and sex and sleep and exercise, that in the area of physical living he may lay the stoutest foundations for happiness.

**B**UT knowing one's body is not enough. The youth must come day by day to understand more and more fully his emotions. He must learn to see that emotions are wonderful things—that it is they that add to all life its color and its glory, and yet that while they must not be denied, they must be kept under masterly control. We must teach him that while emotions can enrich life beyond measure, they have nevertheless the power to sear, to burn, to blast, and to wreck us. Always and ever, parents and teachers cannot only help to expose the growing older youngster to an ever-widening range of emotional experiences, but they can help him to feel the emotional meanings of these things and to keep them always and ever under useful control.

But in a very real sense, neither we nor youth are just beings alone, just isolated human islands. From the time that we first draw breath at birth we move from this isolation out into an area of precious intimacy with others.

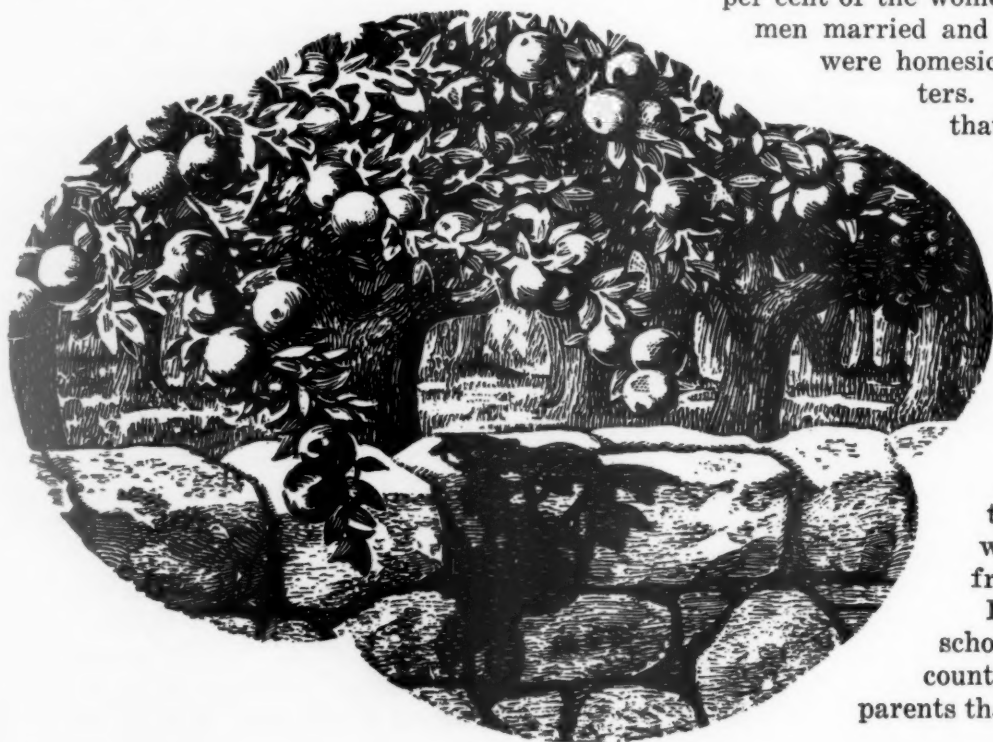
Most important of all human relations are our homes and families. Home and family life becomes for the older youngster either a warm and friendly soil fostering his greatest growth, or it

may and too often does become a minor storm center and a hell within itself. In our study of 1,314 junior-college students at Minnesota, we discovered that thirty-three per cent of these youngsters came from homes broken by the death of one or both parents, by divorce or desertion, or by chronic illness. We discovered, too, that a considerable proportion of the homes not thus broken probably should have been because they were not good places for a youth to live in. We were, of course, aware of all the causes. We knew that the physical plant of the home had shrunk from ten or eleven rooms to a one-room or two-room apartment with an in-a-dor bed. We knew that the size of the family had been shrinking too, so that instead of from four to ten children growing up together, most homes had one or two, or three, or none. We knew that the radio was bringing the world of war, prize fights, football games, auto races, Charlie McCarthy, Dorothy Lamour, Hedy Lamarr, and Clark Gable crashing into the family living room; and we knew that the motion picture and especially the automobile were tearing families wide apart, sending them literally buzzing off in all directions. We knew, therefore, that until we could find ways and means through parents and teachers to learn how to build good families and good homes again, we could expect the disruption that we found and must bend every effort to overcome it.

We studied also 950 former students in the University of Minnesota, from five to fifteen years out of college now, to find out how they fared in their home and family life. We were shocked to learn that among these young couples twenty-five per cent of the women and five per cent of the men married and with homes of their own were homesick for their parental shelters. And, on the other hand,

that far too many of them as young married people were living with their parents and were homesick for homes of their own. We found and are finding also far too many ripe and ready for marriage and homemaking who because of the economic and unemployment situation must delay, suffering with all the agony and the frustration of waiting.

It is little wonder that high-school and college students the country over are demanding of parents that they work harder to give





them better homes to live in; that they make their present homes pleasant, warm, and friendly places where they can have their friends and their lovers without criticism or suspicion or over-anxious chaperonage. Nor is it strange that highschool and college students are demanding that we build for them courses in sex and marriage and homemaking. So important have the results of these studies seemed to us at Minnesota in the General College that we have built a program of more than forty quarter hours in home and family life orientation and eugenics.

**T**HERE ARE in this area two major goals which we are attempting to reach. First, to help the highschool and college student look back over his childhood and early adolescence and see what kind of a family he is living in; what he does or fails to do to make it a better functioning home; and how he might proceed to do a better job of getting along with mother and dad and the rest.

I shall never forget how one class summarized their studies of home and family life when asked to tell us what they considered the three most important things that parents could do to build the foundations of youthful happiness. They put first of all that mother and father should themselves be happy together. They put second that mother and father should take a real and vital interest in what the children are doing but without snooping and without interference. And they put third that mother and father should give them the low-down on the family budget so that they might help proportion the family finances. They felt that they should either have adequate spending money to keep face and prestige among their friends or be given to understand why they could not have enough pocket money to do this.

I remember, too, the boy who came to me and told me that out of this class he had learned something that had changed his whole family life for him. His mother was working. His father was unemployed. Like most fathers in such a situation, he behaved very badly. He was bitter and cantankerous and domineering; was gradually alienating his wife and his children. The boy told me that out of his studies of psychology and the sources of family conflict, he now saw that what his dad really needed more than anything in the world was understanding and affection and approval. He said, "You have no idea what happened to him and to me and to mother when I went home and instead of snarling at him I put my arm over his shoulder and said to him, 'Dad, I understand just how you feel. You're a grand guy. You're all right. Let's as a family take time to work this out until you get a job again.'"

Our second great function in these courses is, of

course, to prepare these young people to see clearly ahead. It is too early yet to tell how best to work out the cooperative parent-teacher training of youth for this vital, lifelong, important area of human happiness. But if parents and teachers together can work through the years studying the problem continuously and earnestly, it may in the course of time be solved.

I have talked thus far of teaching the adolescent to know himself and to learn to live in his present family and prepare for a future one because I believe these things to be fundamental and important, and believe in putting first things first. However, if you were to ask every child and parent in America what they thought was the first and most important foundation of human happiness for them that schools and homes could help them with, the majority would answer almost with one accord "To get us ready to support ourselves on a good and safe job." I must confess that I approach this area with a good deal of hesitancy and trepidation; for teachers, young people, and parents alike are in this job field wandering in a maze. Their heads are all full of illusions, unrealities, fantastic dreams, fears, superstitions.

**I**N THE first place, let us take the youngster himself. Adolescence and early adulthood are characterized by aggressive ambition, by extraordinary, simple, and naïve faith, by an almost martyr-like desire to save and to change the world, and by an extraordinary self-competence. Moreover, the youth of America today have been conditioned since they were born in the belief in a high destiny for themselves wrapped up in a malicious worship of success. They have been told that any boy can be president and any girl a college president. They have been told that all men are created free and equal. They have, in effect, been bitten by the worst of all social, psychological bacteria outside that of war. This bacteria I like to call the Horatio-Alger-bigger-and-better-big-shot-bug. Starting with Horatio Alger with his pattern of the poor but honest bootblack who rose to be bank president, bolstered by stories of romanticists in the pulp magazines, fed further by textbooks in school which never exalt the common man or the common job, buoyed up by success stories in Hollywood and over the radio, these young people have their heads full of fantastic dreams of being big-shot industrialists, manufacturers, or great surgeons, lawyers, or teachers.

The parents quite understandably support these youthful illusions, but usually for quite a different reason. They have lost, as time went on, their own youthful ambitions to be big shots. They have found the going hard and the routines of daily life often tedious, sometimes painful. They have

always been sure that they never had quite enough income, no matter what that income actually was. And, in consequence, loving their youngsters very much, they will bend every effort to help the young people get better jobs with more money than they have had. For the most part, it is the rare parent who is realistic enough to study continuously the bent, the drive, the interest, the ability of his youngster, and back him to the limit in ways financial, psychological, and educational. Many parents, half aware that they do not know how to do this essential foundation building, follow convenient ways out to solve the problem. For example, mother had always wanted to be a nurse and never could—she married father too young—and so she drives her daughter to take up nursing despite the fact that daughter's skill may lie in any one of a dozen other directions including that of being a great wife and mother.

**M**ANY PARENTS, however, are recognizing that they have growing sons and daughters who will need jobs or husbands and, being aware of their own inability to steer them in the right direction, turn the task of steering the youngsters over to the school. But teachers are really no better than parents in carrying out this major responsibility. In the first place, a very great majority of the teachers have never left the classroom since they first stepped into it in the kindergarten or first grade. They have never really worked on the farm or in the factory, at the desk, or in the store. In consequence, they are deeply unfamiliar with all the amazing, kaleidoscopic varieties of the work of the world. They, like parents and youngsters, tend to think of jobs in terms of labels rather than in terms of function. For example, I have teachers and parents and students talk to me about a boy or a girl and tell me he or she wants to go into advertising. And I say to them, "What do you mean, advertising?" And they say to me, "What do you mean, what do I mean, advertising?" And then I point out that advertising is made up of three entirely different jobs demanding three entirely different kinds of people to do them well. In the first place, there is the artist, photographer or layout man or woman who must be deeply skilled in color and design, in form, in typography, and in photography, who is in a most real sense a practical artist of very high ability. And, in the second place, there is the skilled verbalist, the juggler of words, the creator of slogans, the writer of

catch lines whose whole job is to write copy that will sell goods. And, finally, there is the advertiser selling space and service for cash or credit who needs to be smooth of speech and proficient in his argument and familiar with human relations. Three different jobs demanding three widely different people, but thought of by most parents and teachers as one.

Moreover, teachers, being specialists in particular subjects, have not had the training required for counseling in this complicated matter. It is, therefore, highly important in these times that parents and teachers alike bend every effort to support the highschools and colleges as they move towards building effective counseling, guidance, and vocational orientation and placement systems. These need to be led by experts highly trained to diagnose potential human work abilities, by experts who will work with parents, youth, and teachers towards the best possible distribution of each boy and girl to that way of training and that kind of job life in which he can achieve the most success, the most personal satisfaction, and the most social usefulness.

**F**INALLY, PARENTS and teachers working together must help youth build the foundations of their happiness by preparing them for responsible citizenship. It does little good to preach pretty sermons to youngsters on how they must be good citizens. Instead we must work together to show them that they can be fine persons, have good families, and earn their living at first-rate jobs, and that all three of these basic structures of their lives can crumble in dust about them unless their neighborhood, their town, city, state, nation, or world is getting along well. When I was a high-school and college student, I heard my elders say with their noses in the air, "Politics is a dirty game. I hope no son of mine will ever soil himself with it." We as parents and teachers must prove to these youngsters that politics is an essential game for each and every one of them—a game to be played hard and straight; a game so important to win that unless they play it they cannot preserve their freedom, their jobs, their homes, or themselves. Every parent and teacher should be demonstrating daily the values of cooperative community study and effort, and training the youngsters day by day to do a far better job than we have ever done in building a greater community and a greater American democracy.



# On Their Musical Way

CARL E. SEASHORE

**S**OON AFTER five the child enters the elementary school and, as far as music in the school is concerned, the present differs from the past in which most parents obtained their primary education as day differs from night. Many traditions of formal education in music carry over from that early period, most of which must be challenged and many of which are bound to be abandoned. The theory and practice of private instruction in music for children between the ages of five and ten must now take its cue from the movements in primary and elementary school education which have rolled in as an avalanche within the time of a short generation. Music is now not only recognized but featured as a dominant element in the curriculum. The teaching of public school music has been recognized within this period as a real profession.

The principles of educational psychology now so effectively applied to primary and elementary school subjects have revolutionized the presentation of music. This has of course been favored by the recognition of music as being on a level with the three R's. Music has come to function in the school not only as something to be learned but primarily as something to be lived. Primary teachers are or will be trained specifically for this subject. The old conflict between enthusiasts for rote singing on the one hand and those for technical sight reading on the other is vanishing. The approach to music is following new avenues involving diversified action, creative imagination and thinking in music, recognition of individual differences, freedom for individual expression of musical feeling, opportunity for sampling various avenues of choice in expression, opportunity for hearing music at the child's level, avoidance of the fostering of a narrow precocity, and recognition that there is music everywhere—in speech, in play, in nature.

Parents who now aim to provide private lessons for formal training in some aspect of music must lay their plans in the light of all these facts which

have come into view so strikingly in the school. In the hope of giving some helpful suggestions in regard to this planning, I wish to present some psychological considerations which are at the present time radically reconstructing the theory and practice of private lessons in music at this age.

## A Broadened Conception of Music

**I**N A recent article I pointed out that children coming out of a favorable music situation in the home, the preschool, the kindergarten, and other school and playground activities have attained rather astonishing achievement.

During the first five years there should be no formal musical instruction; but by the end of that period the musical child should have gradually acquired a sense of appreciation for musical sounds, pleasure in self-expression in musical intonations, confidence in his ability to compose a tune, some proficiency in singing, and some degree of satisfaction in free playing with an instrument.

Private lessons should be built upon this background and designed to carry this type of program forward during the next five years with progressive enrichment of opportunities on the basis of talent thus revealed and with these types of activity as a goal in the beginnings of formal training.

This point of view turns a large part of the job of the private music teacher over to the primary school where it is favorably developed; for only in the group activity and in the avocational attitude can this program of musical education find its best fruitage for children in general. The

private teacher loses something of her power to cast the child's musical mind in the pattern of her own image within a limited musical skill at this age. She is no longer perched on a pedestal. On the other hand, the school situation which I have pictured will play happily

**T**HE question "When should musical education begin?" is now coming to be "How should musical education begin?" Guided by teachers and parents who share the views upheld in this article, musical education becomes a thrilling adventure, beginning early and ending never. Fortunate are they to whom music is something to love and to live, not merely something to learn.



into her hands by furnishing a background for a systematic effort to study a particular instrument.

### The Analysis of Talent

**M**USIC EDUCATORS are coming now to a recognition of the principle that musical education should be given publicly and privately in proportion to the possession of natural talent and in the direction indicated by specific talents. Such talents reveal themselves through the daily activities of the schoolroom, where the alert teacher understands their significance and directs them wisely. There are certain basic capacities which are favorable to a musical life. Six of these can be measured accurately. They are concerned with the senses of pitch, loudness, time, timbre, and rhythm, together with tonal memory. These may be given individually to children between the ages of five and ten if they are administered with good judgment and if the child is not required to write the answers. They may furnish a key to the most natural development of musical type, such as the tonal, the dynamic, the temporal, or the balanced, on the basis of degree of responsiveness to each of these factors as well as other specific adaptations for voice or instrument. The teacher who has such concrete facts in hand will observe and plan the child's development more critically. Every private teacher should have a conception of the significance of individual differences in talent and might well utilize measurements of this kind in the studio. The progressive private teacher should also be able to serve parents in an advisory capacity on such matters.

### Group Instruction

**T**HE OLD-FASHIONED piano lesson was at fault in various respects. First, time was taken to tell the pupils individually the elements of musical notation; second, the main function seemed to be to make the pupil "get" his lesson; and third, the child was expected to acquire a love of music through the technical approach. These things are now changing. The pupil now coming from the respectable primary school already has acquired the elements of sight reading both from ear to eye and from eye to ear. Any new element in notation can certainly be picked up incidentally as needed without waste of time. The position of the teacher as a taskmaster is also disappearing. True, that eliminates many a pupil but probably without much loss to the musical life of the community. The child comes to the private teacher already motivated with a feeling and urge for music. Musical achievement is no longer counted in terms of the number of lessons taken.

One of the significant advancements in private instruction for children of this age lies in the direction of class or group instruction. No effort is made to force all children into the same cast. Small groups are formed on the pattern of chamber music, taking children of matched abilities and interests and using music progressively adapted to their level. Many forms of class instruction have failed on the ground of the teacher's inability to use informal procedures in some form of project method. Duets, trios, quartettes, all in the competitive and play mood, can accomplish great things even with the youngest children. Few private teachers have awakened to a realization of the fine possibilities in that approach. This method is especially adapted to primary instruction in private music schools in which there are enough pupils to make competitive promotions from group to group. At this age there is very little place for private lessons in such schools except for an occasional period for criticism of tendencies. Most of the musical information and the motivated drill can be accomplished through the group. The recognition of this principle may lead to the development of extracurricular and private organizations under an inspiring teacher or group of teachers for private instruction.

### Private Lessons

**T**HERE IS still a definite place for formal private lessons, but the principal point I wish to stress is that musical education should not begin with formal lessons on one instrument. Except in the case of rarely gifted children such specialized instruction should come naturally after the general musical interests have been awakened and the natural abilities have been revealed. Technical private lessons for children in general should therefore be begun considerably later than has been customary. In this there is a three-fold saving: First, except in rare cases, rigid technique of instruction can be responded to much more economically after the age of eight or ten than before. A ten-year-old will acquire more than twice as much in a single lesson as a six-year-old. This will apply even to the much "tooted" necessity for early finger development. Second, during this period the child should have the freedom to try himself out spontaneously with diversified encouragement in the development of specific interests; and third, it will take the aspect of drudgery away from the music lesson. To these may be added the fact that this liberal procedure helps to give the child a feeling that he is living music rather than learning it. It involves the play attitude in the acquisition of an art. The attitude of

feeling the necessity for hard work, which is a very real necessity in music, can best be cultivated formally after the age of eight or ten.

Although circumstances may alter cases, facility in piano playing might well be regarded as a foundation work in the approach to other instruments. The child's preference for a particular instrument is generally childish and will change in the normal course of development. An analysis of case histories would make an interesting study on this point. The development of skills in a particular instrument should always be accompanied by opportunities for sharing the pleasure in this skill with other children, and by the presence of a sympathetic listener in the teacher and the parents. What the child of the primary age needs is rather a sympathetic and critical listener than a taskmaster. This type of approach will discredit the artificial ways, now so prevalent, of symbolizing music by attempting to force the teacher's affected and stilted imagery upon the child's musical mind, which may run naturally in much more effective channels. It is a notable fact that the great musicians who emerged as very precocious made their early and distinctive progress far more through freedom for self-expression than through instruction from the masters.

In brief, the private lesson to the child should pattern, at the child's age level, after the procedure followed in adult instruction in music at its best; namely, that of sympathetic and inspiring criticism and guidance rather than the dealing out of predigested pellets of interpretation and technique. The general attitude to be cultivated in the child should therefore be freedom for self-expression rather than mere willingness to absorb set tasks. In this attitude the problem of scales, exercises, and calisthenic techniques will come in the natural course of events without being forced.

## Music Lovers versus Virtuosi

ONE OF the first essential steps in training at this level is to educate the mother to the notion that only in very rare cases will the child become a virtuoso and that she has no right to pose as an exhibitioner. Many a child can justly say, "You're always taking the joy out of life, Mother," referring to the dry formal lessons begun prematurely. The normal child is richly endowed with powers for diversified development. By too early emphasis upon a "gift" it is possible to produce monstrosities and pathological temperament. True, a gifted child beginning, for example, by taking lessons at five and being effectively motivated, may produce extraordinary results before ten but generally at the expense of a normal development of the child as a person. An ill-guided enthusiast can make of the bright normal child a mathematical prodigy, a contortionist, or even a chemist before the age of ten; but who wants that for the child? It is a form of human sacrifice. The time for intensive specialization should normally come after the age of ten. Parents and teachers should shun the development of precocity as they shun disease. Indeed, in ninety cases out of a hundred excessive precocity is a form of disease, a distortion of the normal personality.

The goal in musical education in this period should be to recognize individual differences, natural capacities, and native interests and urges in their natural stages for the development of a well-rounded personality.

We have long since abandoned the notion that every girl should play the piano. What we need to learn now is that we should not allow the musically gifted child to die with all the music in him and that the musically gifted should not be exploited. The middle ground is that all children who have musical ability should learn to love music and live it.



# "Ideas Are On The Wing"

PAUL WITTY—Happiness is not a goal worth seeking unless we orientate it in a frame of living that we believe in. That frame of living involves my concept of what education is for, of what life is for. There are two problems which some of us in school work consider of primary concern. The first involves individual adjustment; the second involves social competency and success in relationships with others. Happy and fortunate is he who achieves these two things.

GRACE LANGDON—Happiness differs for us at different times; it is a sort of by-product of contentment—the feeling that results when we have worked out something we have attempted. It is an enjoyment of the *processes* whereby we are achieving. Furthermore, I am inclined to think that knowing your ability to adjust to changing conditions is the fundamental security which brings happiness.

RALPH H. OJEMANN—Our opinion of the individual over a long period of time is not influenced by the clothes he wears but rather by the abilities he has developed. No one in a democracy is held down or back just because he hasn't the proper clothes to wear. In our democracy underprivileged as well as overprivileged children have an opportunity to go to school. Practically all children have an opportunity to develop some of their abilities and thus to excel in one area or another. This is a powerful means of achieving status—again, more powerful in the individual's life than the clothes he wears.

ROBERT K. SPEER—Education can and will contribute to the achievement of happiness, but it is only through the combined efforts of education and social forces that a happy citizenry will

be developed in this country. To be secure, to belong to a group with a sense of belonging, to have a task that it is worth while to fulfill, and to have the freedom to bring that task to a successful conclusion—these are the essentials of happiness.

S. HOWARD EVANS—We need to put more emphasis on a process of social invention that will give us new social devices. We have to maintain a fluid democratic situation in which many experiments may be tried. But regardless of the amount of change that takes place in our social order, there are certain basic and fundamental principles which should be preserved through all change, if we are to keep the democratic form of government.

BELLE M. RYAN—A young person at the age of twenty-one doesn't automatically turn into a good citizen. One has to start in with the children when they are of kindergarten age and give them responsibilities that are commensurate with their ability to carry them out. One cannot protect children all the way through, give them no responsibilities, and then expect them to be contributing members of a democratic society.

WAYLAND MAGEE—In general, I think education can be criticized because it hasn't met the problem of taking the surplus we have and in some way using it to create more jobs. We live in a time when there are miracles going on in the laboratories of the country. While the farmer's chore was originally to feed and clothe the country, organic chemistry has today created the opportunity to direct farm products into many lines of industry. For example, to make gasoline out of cornstalks. However, we cannot use this surplus because educators of the



country haven't furnished us with research men, with working people who can take advantage of the new agricultural opportunities.

MYRTLE MASON—The democratic process tends to recognize individual *rights* and attendant *responsibilities*. These two R's, if wisely applied, lead us far toward solving the problem of adjustment to society. It is well to remember that even a democracy allows for a great leadership. If that leadership goes too far, it goes totalitarian; but it need not go that far. I would rather a child would make many bad mistakes than not be allowed to use his own judgment. In the same way, I would rather a democracy would make mistakes than lose its freedom of choice.

FRANK P. FOGARTY—To feed children who come to school hungry is indeed a commendable thing to do. But it is far more important that we find a way to establish an economic system in which we will not need to feed hungry children because all children will come to school well nourished.

MACE BROWN—Many of the disagreeable aspects of our present economic life that have served virtually to annihilate the chance of happiness for a great majority of our people have been founded on ignorance and misunderstanding. The large majority of us who must inevitably earn our livelihood by labor, both common and skilled, have suffered the dissipation of much of our claim to happiness by virtue of a lack of appreciation of the importance and dignity of labor. Our educational process must be attracted more and more to the realities of our lives, to the realization that many of us must labor for our existence. Without such realization the achievement of lasting happiness is impossible.

REV. THOMAS A. BOWDERN—The children in the home should find there the beginnings of everything they shall ever need later on in life. The family is the unit of society and we must hold it together. When the family can't hold itself together we have to fall back on the law or on social welfare assistance; but something has gone wrong when we need that much outside help. Parents themselves are in a position to bring together the state, the school, the family, and the church. They all came out of the family; they were intended to serve the family.

ERNEST W. BURGESS—The chief way in which the happiness of the child can be conserved is through the family, and that means through the ability of the parents. What they can learn from science, that they can apply with common sense to the development of their children. The school is the second great institution which every child enters. With the family, it prepares him for life. I feel therefore that parent-teacher associations are in a strategic position because they unite the home and the school, and because they can appeal to the community to counsel together and to act together in the interest of the welfare of children.

PHILIP KLUTZNICK—A number of people are inclined to confuse housing with homes. The two are obviously independent subjects. Good housing doesn't necessarily make for good homes. However, without some degree of good housing, good homes are not a possibility. The fact of the matter is that as we approach this problem we still find some ten million families in this country ill housed. By ill housed I mean that these dwellings are either unfit for human habitation or are so far deteriorated physically that they should not be occupied without major repairs.

DORA V. WHIPPLE—Almost everyone will agree that some degree of health is essential to happiness. Medical science hasn't progressed to the point where we can guarantee robust health to everyone; nevertheless it is possible for us to give far better health than now exists to many of the children of our country. There are large numbers of children and youth who suffer from ills which are preventable or curable, and it is the alleviation of that amount of unhappiness which is a goal for the not too distant future.

PHILIP KLEIN—One thing I remember distinctly in the Lord's Prayer is the fact that it says, "Give us this day our daily bread." There are very few other things that we ask for so fervently. If daily bread is recognized as that important in our prayers we might recognize it as that important in our administration of community affairs. So really we have very little apology to offer for insisting on the importance of the economic base of child welfare.

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**T**HESE quotations are culled from the panel discussions of the 1940 National Congress Convention. They cover the following three themes: the foundations for happiness, the achievement of happiness, and the safeguards for happiness.

# Citizens in the Making

G. L. MAXWELL

A FEW MONTHS ago my eight-year-old boy came to me with a cartoon showing a group of school children shouting and capering in high glee in front of a school building on which there was a sign, "No school today." "Dad," he said, "I don't understand this cartoon. Why are the children glad because there is no school?" Before I could try to answer, he continued, "I wouldn't be glad if there were no school today, dad. I *love* school." Interested, I asked him: "Why do you love school?" "Why, dad," he replied, "there are so many *interesting things to do* there, I love it."

This small boy's insight into the sources of happiness is strikingly similar to the wisdom of a man of eighty, one of the wisest men in America, whom I recently heard as he was reflecting on the achievement of happiness. "I have observed," he said, "that the American people seek pleasure, but do not often find happiness. I think this is because happiness grows chiefly out of the *satisfaction of being able to do something in which one is deeply interested* and being able to do it well." But the man of eighty added understandings which were far beyond the grasp of the boy of eight. "In our nation," he went on to say, "and in every democracy, it is not enough for the individual *alone* to find the way to happiness. Every person who has found the secret of happiness for himself is obligated to work to the end that *others* may have the same privilege."

In these last words lies the justification for my theme, "Citizens in the Making," as a part of the larger program devoted to "The Achievement of Happiness." In the American democracy, the individual does not and cannot achieve happiness alone. The people of a democracy must win their happiness *together*. No one can be completely happy as long as he knows that there are millions of his fellow citizens to whom the minimum essentials of happiness are denied. If people are pursued by fears of unemployment and poverty, plagued by unnecessary ill health and ignorance, perennially haunted by threat of war, they are not likely to go far in achieving enduring happiness. These problems—unemployment, poverty, war, ill health, and ignorance—are not going to solve themselves. They will be solved, in the long run, for better or for worse, only by the collective

actions of the citizens of the Nation—unless, which God forbid, we get tired of trying to solve them by democratic methods and clothe someone with the powers of a dictator to solve our problems for us.

For the past six months, a staff of six people has been working under the Educational Policies Commission of the National Education Association in an attempt to find out some of the best things that American highschools are doing to prepare youth for the full responsibilities of democratic citizenship. The members of the Educational Policies Commission had a practical purpose in making this study. They believe that the need for more effective citizenship education is so urgent that something will have to be done to meet it *at once*, or it will be too late. They believe that the best way to stimulate people to action is to say: "Look, here is what someone else is doing! Can't you do as well or better?" So they sent us out to observe and report the best practices in citizenship education that we could find. We visited ninety highschools. We tried to go only to schools doing good work and to look only at their best. We saw some two thousand classes in action and many hundreds of student activity groups. We talked with hundreds of teachers and hundreds of students and we went into communities and talked with parents, school board members, and other citizens.

OUR first reaction was one of encouragement. In most of the schools which we visited, some people were deeply concerned about the future of American democracy and were resolutely doing the best job they could to educate the citizens of tomorrow for their civic responsibilities.

Our encouragement diminished somewhat, however, as we thought things over. These ninety schools were among the best schools in the country, carefully selected from the Nation's 27,000 secondary schools; but even in most of these *good* schools, only a minority of the teaching staff was working seriously to educate tomorrow's citizens. Furthermore, few if any schools were doing all-around jobs of citizenship education.

Let me ask two questions, and suggest some answers growing out of our recent study. First, What can we as parents reasonably expect of the schools in the way of citizenship education?



Second, What may the schools who try to meet our expectations reasonably expect of us parents? The task is too big for either home or school alone. We must work on it together.

*What have we parents a right to expect from the schools?*

*First, we have a right to expect that the schools will make citizenship education their first responsibility.* We parents have civic obligations to our children which we can never fully meet in the home alone. Most parents, I am sure, have sometimes in these recent years looked at their sons and daughters and thought: "What does the future hold for you, my dears? Are you doomed to be ground under the heel of a dictator or to be a target for machine guns and bombs? Or will life give you the chance that I want you to have—the chance to achieve happiness in a land of peace, liberty, and opportunity?" If we want our children to have the chance to achieve happiness—and we all do—we must prepare them to act in their own defense as citizens who *know how to make democracy work.* To send a boy into the world without some mastery of the skills of citizenship is as culpably negligent as to throw him into deep water without ever giving him a lesson in the skills of swimming. We parents cannot give him that training in citizenship by ourselves. We can do everything else that the school does—but not that. We can teach our children all the knowledge and skills that they need, in the home or with the aid of tutors. We can safeguard their health, nourish their talents. But the only way our children can learn to live and work demo-

cratically with their fellow citizens is through *experience* in living and working democratically with large representative groups of their fellow citizens from early childhood onward, and we cannot provide this experience in the home.

*Second, we have the right to expect the schools to teach our children the meaning of democracy, and to apply that meaning to a multitude of situations of daily life.* In our study, we asked two thousand highschool boys and girls to write answers to the question—What does democracy mean to me? To one out of ten, democracy didn't mean anything. Nine out of ten had pretty clear ideas about democracy—but most of them were woefully inadequate. Two out of every three defined democracy solely in terms of personal rights, liberties, privileges. Only one in four made any mention of responsibilities corresponding to privileges. A few of these boys and girls really understood democracy, and I should like to quote one example of their definitions.

Democracy means allowing all persons an equal opportunity for political activity; a share in the government of their country; an equal opportunity to earn a living and to accumulate wealth; an equal opportunity to enjoy good health and recreation. It gives the individual the right to lead his life, to worship his God, in the way that he chooses without asking permission from any man. In return for the privileges that he gets, he shoulders an equal load of responsibilities. He must take an active part in the government, either as a voter or as an elected or appointed officer; he must see to it that what he does in leading his life in his own way does not act so as to do harm to others. In having an equal opportunity himself,





he likewise has the responsibility to see that others enjoy the same privileges, to protect those privileges, and to aid his nation to preserve itself.

It is not enough, however, to know what democracy means in general. *Citizens must know what democracy means in the many and diverse situations of our collective life.* It was encouraging, therefore, to find boys and girls talking about freedom of speech, racial tolerance, and the like.

Let us listen in on a class discussion for a moment. A student had brought to class a mimeographed sheet, entitled "Finns Hail Soviet Aid," left on the front porch at the student's home, and the class was discussing it.

A BOY SAID: It's propaganda. It favors only one side.

TEACHER: Is there any danger in this?

ANOTHER BOY: Yes, there is, if you read only this. I believe we should read newspapers, too, and get other points of view.

TEACHER: What do you particularly look for when you read things like this?

A GIRL: Propaganda.

ANOTHER GIRL: We begin at once to ask where the information comes from and what the other side is.

ANOTHER GIRL: I don't think older people do that as much as we do. I think older people believe whatever agrees with their own point of view.

TEACHER: Suppose you get one side from one paper and another side from another paper. Where does that leave you?

A BOY: Right where I ought to be. Then I will have to make up my own mind.

TEACHER: Do you think there should be a law prohibiting the distribution of statements like this?

BOY: No. That would drive them underground. There would be secret distribution.

GIRL: I disagree. I think we ought to stop it completely if it is too harmful to the government or damages the people.

SAME BOY: What is going to be your measuring stick for deciding whether it is too harmful?

SAME GIRL: Is it too communistic or too fascistic?

SAME BOY: How are you going to decide that? And who is going to decide it? You need a dictator to do that.

ANOTHER BOY: It isn't democracy to suppress things like this. Democracy says to see all sides to a question.

ANOTHER BOY: I don't see any reason for suppressing something with no truth in it, and if it is true, we oughtn't to suppress it, because we ought to know the truth.

*Third, we have a right to expect the schools to be laboratories of democratic living.* Boys and girls will never learn to be responsible citizens by reading and talking alone. They must have opportunity for practice. Some schools are providing this opportunity. In one school we saw the students take over the complete management of the

school when the teachers were away. So well accustomed were these students to the democratic control of their own affairs that the absence of the teachers was scarcely noticeable. In this same school, and many others, students are responsible for planning and carrying out much of the important work of the school.

In a rural consolidated school in one of the southern states, the students edit and publish a community newspaper. They run a meat refrigeration plant, a poultry hatchery, and a cannery, all of which serve the farmers for miles about. They operate a barber shop, a beauty shop, and a community motion picture show five nights a week. They make much of their own equipment for classrooms, laboratories, and playgrounds. Some of the older students are even in charge of classes, especially in the practical arts, for the school doesn't have money to employ teachers for all of its many activities. One fourth of that school's graduates go to college, and none has ever failed. They have learned the lesson of civic responsibility through practice.

*Fourth, we may reasonably expect the schools to bridge the gap between the school and the out-of-school world.* One highschool principal asked this question: "Why is it," he inquired, "that so many of our students who take part in student activities while in school have so little interest in civic affairs after they graduate? We try to make our school democratic. We try to give every student a chance to take a responsible part in class work and student activities. But the amount of carry-over to life after graduation is disappointingly small."

The answer to the principal's question is to be found, I think, in the fact that many of our schools are isolated from the communities which surround them. Students may learn about democracy out of books. They may talk about civil liberties. They may practice democracy in their student organizations. But all these are not enough. If they have not had some *first-hand experiences in dealing with the problems of the adult world*, they are still poorly equipped for the practice of citizenship.

Some schools are bridging the gap between school citizenship and adult citizenship. In a large city highschool we found students serving on a committee, along with adults, to secure a federal low-cost housing project for their poor and overcrowded neighborhood. It was heartening to find students in other schools making first-hand investigations of their own communities, studying housing, crime, unemployment, health, municipal government. In one town of 6,000 we found that the students of the highschool had been directly responsible for the establishment of public playgrounds and a public health clinic.

*Finally, we may reasonably expect the schools*

to set examples of democracy by being democratic in their administrations. One sometimes hears the statement that schools have to be administered autocratically in order to be efficient. There is no foundation for this in fact. I remember one of the best schools we visited, which was also one of the most democratically administered. We found that the teachers were putting in four or five extra hours a week in staff and committee meetings. We asked them if there were not some resentment against the administration for requiring so much extra time. Greatly surprised, they replied: "Who said anything about the administration? The administration doesn't require us to have these meetings. We decided on that ourselves. We have planned a job that we want to do here, and we find that we need these meetings to do our job well."

Some schools have widened their circles of democratic policy-making to bring in parents. We visited two cities in which conferences on educational policies have been held recently, which included parents as well as teachers and school administrators. Both superintendents said that the parents had contributed notably to the planning, and that the improvements which were made could not have been accomplished without them.

**N**OW let us direct our questioning to ourselves and ask *what the schools may reasonably expect of us parents*, as our contribution to this process of education for citizenship.

*First, the schools may expect that we parents will understand and support their aims.* We should recognize the fact that citizenship education is pioneer work. No nation in the history of the world has ever done a satisfactory job of educating its youth for democratic citizenship. The dictatorships seem to be doing fairly well in educating their youth for citizenship in an autocratic state, but their job is easy compared to ours. When the government has full control of schools, press, radio, movies, and every other channel of information and public appeal, it is not difficult to indoctrinate everyone with the views which the people at the top want the masses to have. It is immensely difficult, however, to teach people to think for themselves, to prize their personal liberties, and yet to make the choices and decisions which will promote the general welfare against every claim to personal or class privilege. That is what we are asking the schools to do, and we should understand the magnitude of the task.

*Second, the schools may expect us parents to support them in free and impartial inquiry into controversial questions, and in the honest study of the less pleasant aspects of our adult world.* One reason why educators hesitate to deal with controversial questions, or to encourage their students to

make first-hand studies of their own communities, is that these things often bring trouble. The trouble sometimes comes in the form of protests from people who sincerely believe that highschool boys and girls are too immature to study such matters as unemployment, relief, labor problems, and foreign policy. Sometimes it comes from people who fear that frank discussion will pull back the covers which have shielded their special interests. Whatever the causes, these protests are likely to hold the schools back unless there is a body of informed people—preferably parents—who know what the schools are trying to do and who will support them against unfair criticisms.

*In the third place, schools have a right to expect us parents to be understanding and patient when our own children make mistakes in the laboratories of democratic living which some schools are trying to provide.* Boys and girls are not likely to learn much about the difficult art of living unless they have to make real choices—and when you make a real choice, you may choose wrongly. Liberty to make mistakes for the sake of learning is a part of democracy. Let us remember that one may learn as much or even more from a wrong choice than from a right one, if the experience is accompanied by friendly guidance on the part of adults.

*Fourth, the schools may expect us to practice democracy in our own homes.* The home doubtless has more influence on the attitudes of boys and girls than any other agency. The school is probably second. If a boy must divide five days of every week between a school which strives to be democratic and a home which is ruled solely by parental authority, he is living in a conflict which will go far to nullify the effects of both home and school.

*Finally, the schools have a right to expect us to set examples for our children in the matter of democratic citizenship.* Our table conversation, the books and magazines we read at home, the community activities in which we take part, the attitudes which we express in our acts and words go far to shape the views and actions of our children. Particularly I would plead that we purify ourselves of the attitude of cynicism about government and public officials which so often discourages youth from taking an active interest in public matters. Let us never give our children the impression that the governments of our cities, our states, and our Nation *have to be* dominated by corruption and the greed for power. The Nation needs a higher quality of public servants than it has ever had before. Many thousands of potential servants of the public welfare are now in our schools, if we but have the wisdom to guide and inspire them.



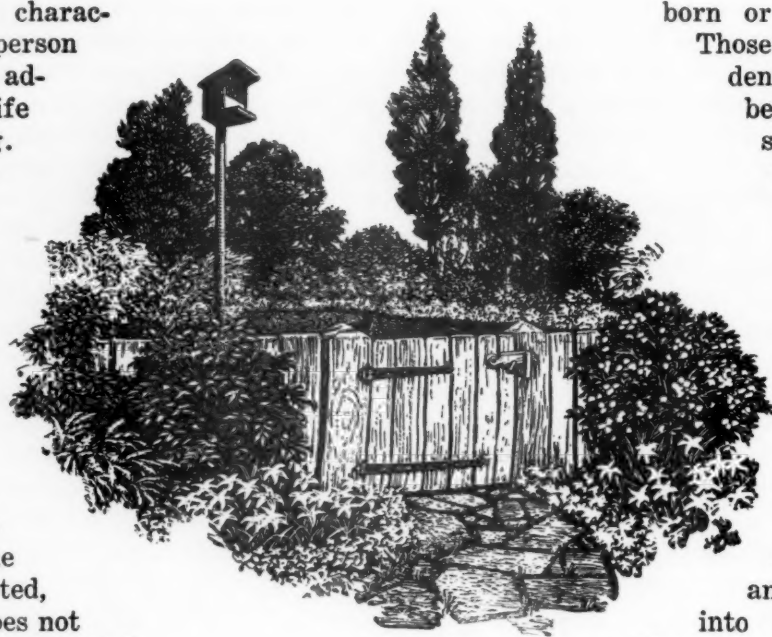
# A Living Philosophy of Happiness

CARLETON WASHBURN

**H**APPINESS is characteristic of the person who is well adjusted and living a life that is satisfying. When a person is unhappy it is an indication that some part of his basic needs remains unfulfilled. Just as pain and a temperature are the symptoms of physical illness, so unhappiness is the symptom of emotional illness. For the person who is thwarted, for the person who does not have his basic needs adequately satisfied, there lies ahead either a type of undesirable behavior which may lead into delinquency or a type of distorted personality which may lead into psychosis and insanity. Thus happiness really becomes synonymous with mental hygiene, and in discussing a living philosophy of happiness, I am really talking about a living philosophy of emotional adjustment, of mental health, of a satisfying personality and a satisfying life.

There are three elements in a satisfying life: *self-expression, security, and social integration*. When these are present, the person is happy; when any one of them is lacking the person is unhappy, and we must try to find which of them it is and how we can supply it. These three elements are not really separate entities. They are closely related, each being in a way an aspect of the other two. And all three terms are capable of misinterpretation—particularly the first two, self-expression and security.

In defining the term "self-expression" I should perhaps begin by saying what it does not mean. It is not following every whim and impulse. It is not lack of self-discipline. It is not a disregard of the rights of others. What is it then? It is the outcome of the fact that each one of us is born different from any other human being who ever was



born or ever will be born. Those differences are evident in the cradle. This being true, it is of supreme importance that we recognize in each child a distinct individual, having his own characteristic design of growth. One of the most damaging (and always futile) attempts made by schools and homes is to take these very different organisms and try to mold them into a common pattern.

Those in authority set up a series of standards of what they think a good little boy or a good little girl ought to be, and the moment the child fails to react that way he finds himself punished or disapproved.

Schools in the past were built on the idea of fitting children into a common pattern. They sat in identical seats in straight rows. They were given the same kind of assignment, and were supposed to come back with an identical type of recitation, an equal degree of mastery. And those who failed to conform were disgraced by low marks.

Now we are better. Yet all of us still tend to forget that society grows in proportion as people differ, not in proportion as they are alike. If we could succeed in doing what Hitler and Stalin and Mussolini are trying to do—make all the people alike in their basic thinking—we would stultify growth. For growth cannot take place by similarities; it takes place by differences.

How, now, do we help the person to carry out his own design of growth? How do we help him to self-expression? It is by studying him, by knowing more than the child knows of what the conditions in society are, by having greater insight than he himself has into his long-run wishes and helping him to awaken to his need. In other words, we help him to self-expression through guidance.



The word "guidance" is becoming stereotyped, yet in its fundamental meaning it is a good word, and I propose to use it.

If I am taken by a person to a place where he wants me to go, not to a place where I want to go, I do not call him a guide. A guide is a person whom I get to take me where I want to go. Let us take a concrete illustration: A youngster sees another child with a piece of candy. He wants a piece of candy. It is a perfectly natural thing for him to grab it and pull it away and eat it. Self-expression. Why shouldn't he do it? We could handle this situation in one of two ways. We could, on the one hand, impose our pattern upon him. We could say, "No, no, that is naughty," or we could spat his hand, or we could say, "Oh, look at poor little Johnny. Think how badly he will feel if you take his candy away from him. You wouldn't hurt poor little Johnny's feelings." The youngster doesn't care the slightest bit about how Johnny feels; nevertheless he realizes how we expect him to act, and we may succeed in imposing our pattern upon him.

**B**UT this is not guidance. The better way is to speak to the child in his own language. We can make him realize that when he has a piece of candy he doesn't want somebody to take it away from him, and that if he grabs from others, others will grab from him. We can make him realize that he wants to have Johnny for a playmate, and that if he grabs things from Johnny he won't have Johnny as a playmate. Call this selfishness if you wish. No doubt it is. But it is enlightened selfishness. The self to which it ministers is the self expanded until it becomes a social self, and working for the good of that social self is the highest human good. It is the essence of ethics.

Guidance and redirection of self-expression consist, then, in helping a child to realize the inherent consequences of his act. One helps the child to realize that within the action there are factors which conflict with what he himself wants. One form of self-expression is voluntarily avoided by the child in order that he may have fuller self-expression in other ways. In so helping the child to realize that for the kind of social life which he wants and knows he wants, as well as for his purely individual life, grabbing the candy is not the best satisfaction, we are giving genuine, helpful guidance.

Self-expression, that is to say, involves discipline. To be sure, there are times when we as adults do exert authority and when we do impose the adult point of view or standard of action upon the youngster. But when we are doing that, let's be frank about it and recognize that we are not educating the child, but are merely protecting him,

or perhaps somebody else, from harm or inconvenience. There are times when all of us have to conform. Traffic lights, for example, must be heeded. And sometimes children must be made to obey. Which is all to the good, for a certain amount of conformity adds to their security and contributes to happiness, provided there remains plenty of avenues for real self-expression.

In giving a child self-expression we need to help him explore his own interests, his own potentialities. The parent and the school who are really interested in developing the child will provide as many avenues of exploration as possible, along with intelligent guidance.

Take, for example, children's work in art. It usually happens around the second or third grade that the child is no longer satisfied with the rather formless things that he draws, a picture of a man's head with two arms and two legs sticking out. He wants to make it look more like a person. He wants to draw somebody running. Then comes technique—not through imposition but through guidance. We know that the child wants to draw that picture better. We know that he wants to have a better control of his medium, that he wants a certain discipline and a certain practice. So we say, "Do you want to know what a child really looks like when he is running? Do you want to know what is wrong there? Here, Johnny, you run across the stage." And then we catch Johnny halfway across the stage, and we draw a line and show by that diagonal line the position of the arms and legs. We show how a few definite lines bring out that action. The child is delighted with his new technique and he practices and practices. He is making efforts not because of something we want, but because of his own inner need for mastery.

**C**LOSELY allied with self-expression is the need for security. I don't mean economic security, which we all admit is necessary for our physical well-being. I am talking primarily about the inner sense of security which is an at-homeness in one's environment, a feeling that one has value, that one has a place in the world, that one is loved. Here as everywhere in education, the home is basic. The schools can do very little for the child if there is a real absence of a sense of security at home. But the schools can, and must, develop a concern for their own sins in this matter.

When a youngster is finding himself up against tasks that he cannot accomplish, and threatened with moral stigma if he fails, we undermine his security in a very serious way. When we take thirty or forty children in a classroom, those children's capacities differing as they do, and we ask them all to do the same thing at the same time and measure them by the same standards, we

condemn a portion of those children to insecurity and consequent unhappiness.

Let me emphasize this because it is a thing we are so used to that we tend to be blind to it. If we give the children in a fourth grade school-room an intelligence test, that is, measure their capacity for schoolwork—we find that we have in that same room children of seven years, eight, nine, ten, and eleven years mental age. Then we give them all the same assignment and we say to each youngster, in effect: "If you don't get this job done in the time all the others are doing it, or approximately that time, and if you don't do it as well as the others are doing it, or approximately that well, you are going to get a low mark." Thus do we threaten them with the modern equivalent of the dunce cap or the ferule.

Don't let us forget that low grades are immoral, in the eyes of parents. They blame the child. They reprove the child. They feel ashamed of the child. They don't feel that way if somebody says that the child can't run as fast as somebody else or that he hasn't as good a singing voice or that he isn't as tall. But if he varies in his academic achievement they immediately feel there is something disgraceful about it.

What can be done about all this? I should like to answer by asking several questions of parents. First: What is your own basic attitude at home? What of your own real love of the youngster, your own real care for him, and your giving him a feeling of value and a feeling of participation in the home? Second: Are you encouraging your schools to give the children a program that is adjusted to each child's ability? I have heard superintendents say, "I would do that, but my community would react against so radical a departure." *You are the community.* If you give the necessary backing to teacher and principal and superintendent, and if you put on the board of education the kind of men and women who will support a truly progressive program, you can really make things happen.

For my third question I would ask: What are you doing to make the schools seem more like home, more comfortable, more attractive? The typical classroom with its rows of fixed desks and curtainless windows and its bare walls is hardly a homelike place to sit in. We spend money to make our own homes lovely. Let's spend enough to make fairly livable the place where our children are forming their tastes and ideals. It does add to their feeling of security.

OUR third major need, if we are to enjoy mental health, is social integration. By that I mean the sense of participation in an interdependent society. It is the essence of democracy. It can only

be achieved through democracy. It is the identification of one's self with others. It is the recognition of the group. It is the foundation of citizenship. It is the foundation of the right kind of patriotism. We are a gregarious race, not merely in the sense of liking to be with one another, but in the sense of wanting to work things out cooperatively. That is the way science and civilization have developed, through the exchange of labor and the exchange of thought.

The home today finds it more difficult to give really participative experience to children than did the home of a couple of generations ago, especially when it was in the country. In the farm home the children knew that the chickens had to be fed, the horse had to be watered, and various other things had to be done. They knew that they all had to pull together to earn their living. They felt that they were really needed.

NOW that happy state is very difficult for us to bring about at home today, and I haven't any answer except that we can give more thought and emphasis to family planning. I strongly advocate taking the children into confidence on some at least of the matters affecting the family budget. "Here in our income," we may say, "we have set aside this much for our clothes and this much for the fun of all of us. Now how can we spend that most wisely? What are the things we can do?" Talk it over. "Where have we gone over this month? Where have we underspent?" When the family is going to have a vacation, a Sunday afternoon or a week end together, don't you give all the ideas, but talk the thing over cooperatively and encourage the youngster to express himself fully. Sometimes go ahead and follow the plan that he suggests, even if you don't think it is a very wise one, for if you always veto his plan when you don't think it is wise, he is not going to feel that he has participated. The practice of democracy in the home and in the school necessarily involves allowing people the freedom to make mistakes.

Much can be done in the democratic management of the home. Fortunately, we can do even more at school. Life is centered around the youngsters and deals entirely with the children's experiences. People of about the same age and the same experience and the same maturity are planning a common thing together. What we have is a natural setup for democratic living.

But, unfortunately, schools in the past have been anything but democratic institutions. It is one of the great ironies of our American educational system that although it was founded as a basis for democracy it took over the German autocratic system in its organization. To this day



we have in many schools tyrannical autocracies, with the board of education at the top giving orders to the superintendent who obeys them, who gives orders to the principals who obey him, who give orders to the teachers who obey them, who give orders to the children who obey them. It is perfect training for subjects of an autocracy but not for citizens in a democracy.

**W**HAT we need is the utmost possible freedom within the classroom for children. By freedom I do not mean chaos. I mean opportunity honestly to participate in planning things that are within their experience, within their knowledge for planning. I don't want to ignore the role of the expert in any democracy, because in any democratic organization we have to delegate some things to the expert. We delegate the fighting of fires in our homes to expert firemen. There is nothing undemocratic about it. We delegate the regulating of traffic to a policeman and we obey him. There is nothing undemocratic about it. Our best city governments are under city managers to whom we delegate a great deal of the governmental authority that used to be kept by a council. There is nothing undemocratic about it. We have found that in order to operate our national government successfully we have had to delegate certain powers to experts. It is not undemocratic as long as the populace is free to criticize, free to recall or to replace the people who are making expert decisions that the citizens do not like.

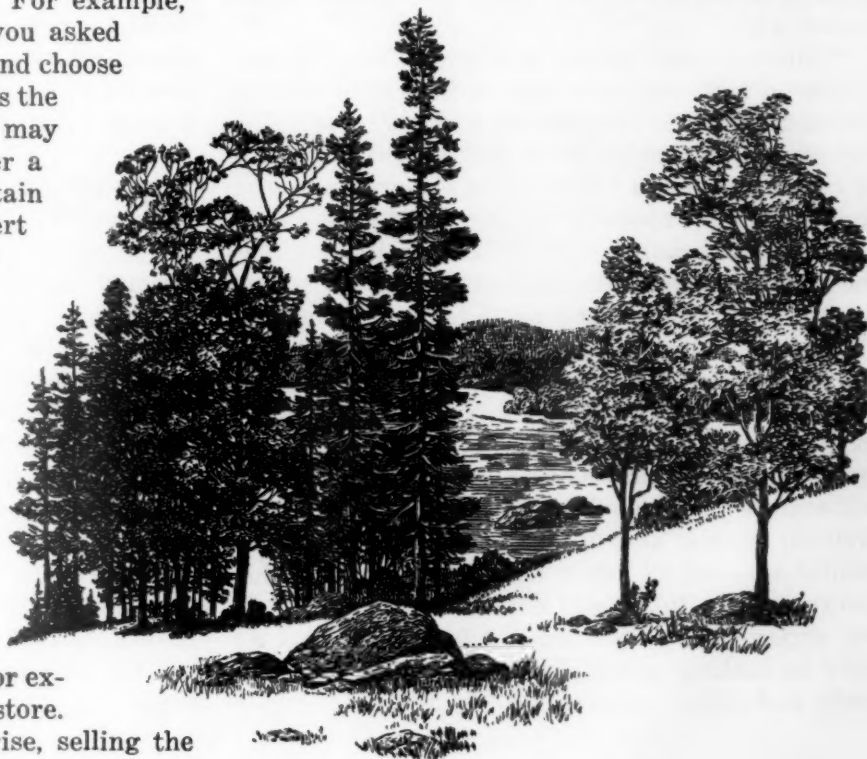
It is, therefore, not undemocratic for the teacher to expect recognition that she is the expert in certain things in the classroom. For example, the children would be at a loss if you asked them to look over a lot of textbooks and choose which one they wanted to use. That is the teacher's function. But children too may be expert along certain lines. After a child has used a textbook for a certain period of time he may be more expert than the teacher in knowing whether it fills his needs. A teacher is more expert in building a daily program at the beginning, but later on the children may be better equipped than she, far better, to tell whether that program is really satisfying. They should be perfectly free to criticize, to suggest, and to discuss.

The schools of today are encouraging many cooperative enterprises. In one school system, for example, the children run the school store. They run it as a business enterprise, selling the

pencils and paper and crayolas and things of that sort that the children need. They do it cooperatively. There is a library committee that works on keeping books mended and repaired, keeping them in the right place on the shelves and keeping the catalogue up, and so on. There is a committee that plans the assembly program. The children actually plan it, again guided by the teachers.

The point is that if the school itself is organized as a democratic community, the children are getting the participative living that is essential to this satisfaction of the need for social integration. They are also getting what amounts to the same thing as training a citizen in a democracy, a feeling of oneness with their fellows.

**T**HESE, then, are the three elements that make for mental health: self-expression, security, social integration. They are the three things we have to give our children. When we find that the child is unhappy, and that the unhappiness persists, we know that somehow we are failing, or the environment is failing, to help that youngster to satisfy his needs in a way that will be acceptable to his fellows and satisfying to his own design of growth. But when we succeed in giving children the kind of life in which they really can express themselves and fulfill their own potentialities, a life in which they can really feel secure, a life in which they identify their interests and activities with their fellows and participate with them in social purposes—then we may rest assured that our children are happy. Their basic needs have been met. Mental health is their fortunate lot.





# Books

## In

# Review



WHERE DO the waves go when they come on shore?" . . . "Can anyone understand the bird language?" . . . "What *does* give you curly hair, Mother?"

The five-year-old who asked these questions some years back must just now, like hundreds of thousands of other children, have finished his year's "education." But does anyone imagine that a child with such an inquiring mind is going to let that mind lie idle all summer? No, he is going to be on a continual hunt for treasure with which to store that mind, and much of what he gains will come from reading. He's going to be on a continual quest for the answers to all manner of new questions that have arisen in his mind—although he may still not have had answered to his satisfaction the intriguing ones I have quoted! And when he isn't reading, he's going to be pondering and digesting what he has learned, and putting to use in various ways the things he has found out.

"Children have to be educated," says Ernest Dimnet, "but they have also to be left to educate themselves." And because the process of self-education will depend in great part on children's use of books, I'd like to make a plea to parents to give their children, especially during the leisurely summer months, reading material that will encourage the development of imagination, give much-wanted information, and provide hour upon hour of sheer pleasure.

To be a child today is to have spread out before one such a lavishly loaded table that it is hard to choose from among all the delectable books there are to devour. What a child's leisure time reading will embrace depends largely, of course, on his individual tastes and interests, and also on his mental age—which often has little to do with his age in years. But it will depend also on what he has access to, on how much interest his parents show in making available to him books that will really and richly contribute to his life.

This does not mean that some parents must sink back dejectedly, because they cannot afford to buy for their children a wonderful library that keeps making additional shelves necessary each year. No, while every child should have the deep satisfaction that comes with books personally owned and cherished, most of us will have to lean heavily on the resources of whatever libraries are at our disposal. One way in which parents can decidedly further their child's mental growth is to encourage him to know his local library familiarly, to think of it as a friendly place where he is welcomed and helped to make good choices in his reading adventures.

Another thing. Too many of us are unaware of the great numbers of books for children that are now published in such inexpensive forms that buying a book now and then won't make the family budget squeal. I have before me as I write a seven-page list of excellent books for children, compiled by one of our most enthusiastic children's librarians, all of which are priced between ten cents and a dollar. Do I hear the chorus of "But I can't afford to buy books!" dying down?

WHERE SHALL we begin? At this season of the year it's natural to think first of books about the outdoors. If a child's world is pretty much restricted during the school year, there is all the more reason to suppose that he will turn eagerly to the fields, the skies, and the woods for relaxation and enjoyment. Among the attractive books dealing with nature we find all kinds—very inexpensive books, such as those published by Whitman (L. D. Fazzini's *Bugs of America* and Bertha Parker's *Bird Puzzles*, for example) and more elaborate ones, with a great variety of fascinating illustrations, such as R. L. Ditmars' *Book of Insect Oddities*, C. F. Fenton's *Along the Hill*, Julius King's *Peter and the Frog's Eye*, Lucie and Wendell Chapman's *Beaver Pioneers*, and W. S. Bronson's *Fingerfins: the Tale of a Sargasso Fish*. An

even more comprehensive book along this same line for the permanent collection of an older boy or girl is R. and J. Hegner's *Parade of the Animal Kingdom*.

Boys' and girls' interests begin to diverge somewhat at about the age of nine or ten, but there are some stories so thoroughly appealing that the matter of sex fades into unimportance. The "story that might be true" is an example, and M. de Angeli's *Skippack School*, Carol Brink's *Caddie Woodlawn*, and M. H. McNeely's *The Jumping-off Place* are good instances, because they represent the type of girls' story that is also liked by boys. Of course we've always known that girls liked so-called boys' stories, and after they have progressed beyond the type just mentioned, you'll find teenage girls as engrossed as boys in the adventures described by Arnold Sevareid in *Canoeing with the Cree*, or a trip immortalized by Dillon Wallace in *The Lure of the Labrador Wild*. Some will want to go still farther afield and see the Arctic with Peter Freuchen in *Eskimo*, or set out with that roaringly funny South American expedition G. MacCreagh writes up in *White Waters and Black*.

**E**VEN CHILDREN very much younger than those who would enjoy these books like their adventure, too, and prefer it in the form of stories about children like themselves, but living mysteriously far away. Two recent books that answer this need are *Saranga, the Pygmy*, by A. Gatti, and *Fafan in China*, by J. Lederer. While we are thinking about these eight- to twelve-year-olds we mustn't forget to include mention of those books that have to be reprinted again and again, year in and year out, because they have become classics—a word that would probably scare any nice ordinary child away, if he were not quickly shown the pictures in such stories as Rudyard Kipling's *Just So Stories* (it's not every author who has the privilege of having one of his books illustrated by his own father!) or Ernest Thompson Seton's *Two Little Savages*.

In many families, one of the most looked-forward-to-things about summer reading is that mother whiles away some of the hot summer afternoons by reading aloud. It is not an easy matter to find books that appeal to both six- and ten-year-olds, but a little searching and experimenting will turn up many that will be enjoyed not only by these ages, but by the adult who does the reading, as well. Hugh Lofting's *Dr. Doolittle*, Selma Lagerlof's *The Wonderful Adventures of Nils*, Padraic Colum's *The Adventures of Ulysses and the Tale of Troy* offer a variety that may as well be increased by adding Edward Lear's droll and com-

ical pictures and verses in his *Nonsense Book*. Every parent who is thinking of his child's mental health will have recourse to all the humorous books he can find, this summer, I know, and will probably range from the old favorite *Peterkin Papers* and *Bastable Children* to the modern *Augustus and the River*, by Henderson Legrand. Among older children, there will be breathless waiting from day to day if mother starts serializing A. Heming's *The Living Forest*, or T. A. Harper's *Siberian Gold* while they shell the peas for dinner, or take turns pushing the waxer over the kitchen linoleum.

**W**HAT SHALL we do when the older girl's interest begins to center on romantic fiction? Why not provide such "real" fiction that cheap, superficial stuff will have little appeal? There is much to offer—such thoughtful, interest-holding stories as *American Acres*, L. R. Peattie's tale of family life in the depression, Booth Tarkington's *Alice Adams*, Margaret Wilson's *Painted Room*, Josephine Lawrence's *If I Had Four Apples*, and Gladys Carroll's *As the Earth Turns* are only a few of the many excellent ones, to which let's add the delightful fantasy, Priestley's *Good Companions*, for good measure.

Biography and autobiography open up wide horizons for older boys and girls. Lincoln Steffens' *Boy on Horseback*, Clarence Day's *Life with Father*, M. Criss's *Mary Stuart*, *Young Queen of Scots*, Constance Rourke's *Davy Crockett*, Richard Byrd's *Skyward* give a hint of the wide variety to be found without half trying.

And here we are, near the end of our page, without a mention of all the fascinating reading about hobbies and things to do! Many a child who "doesn't care about reading" has been enticed into the realm of books through finding out about how to make something (*Birdhouses*, by Champion, maybe, or *It's Fun to Build Things*, by Price). *So You're Collecting Stamps* (Hahn), *You Can Draw* (Garfield), *Toy Craft* (Baxter), *Field Guide to the Birds* (Peterson), each will appeal to some eager youngster.

By way of conclusion, let's list a few "easy-reading" books for children who are just beginning to learn what a joy it is to have this tool at their command. A child who has been rather slow to read during his first year at school may go back in the fall happily confident because he has made the acquaintance of *Wag and Puff* (Hardy), *Prince and Rover* (Orton), *The Singing Farmer* (Tippett), and *The Story of Live Dolls* (Gates).

For it's jolly good fun to read when you have the right books!

—MARION L. FAEGRE

# Projects and Purposes



THIS is the tenth of a series of discussions designed to promote a better understanding of the meaning and scope of parent-teacher work. Light thrown upon the past often serves to illuminate the present and to show where the paths of the future may lie. So it is hoped that in answering the question "Whence have we come?" these articles may give substantial aid in answering for the local association the all-important question "Which way shall we go?"

THE TASK of the "Projects and Purposes" which have appeared in the *National Parent-Teacher* for the past nine months has been to review briefly the origin and progress of parent-teacher committee work in order to give to parent-teacher members a clearer and more consistent picture of their total program of child welfare as it operates today. Starting with the inception of the subject, the project or committee has been traced to its present form and function, the material being drawn largely from minutes of meetings, committee reports, and plans of work.

In surveying the scope of parent-teacher work, one tends to characterize a given period by the most significant development of that era—to speak of certain administrations in terms of their emphasis upon the home, the school, or the community. Indeed, much that has been written on this subject lends itself to the forming of such a conception. Yet as one goes back and begins to reminisce, one fact becomes amazingly clear and impressive: At no time in the history of Congress work were human services to childhood subordinated to any other dominant motive. In each field of human interest—physical, mental, religious, economic, political, artistic—it can be observed that no project or activity has existed for its own sake alone;

for

## PARENT-TEACHER ASSOCIATIONS

rather it has justified itself in terms of the contribution made to the well-being of children. This was true in the earliest days of the parent-teacher movement; it has been true ever since.

The years between 1897 and 1910 were a period of great progress. Attention was directed to the development of work fundamental to the young child's care and safety. The physical and social conditions under which children lived and grew were a matter of profound concern to the Congress of Mothers, and great strides were made toward bettering them. This was a real achievement, expressing an enhanced appreciation of the knowledge that was being accumulated in various child welfare centers and institutions throughout the country. The creation of such committees as Child Labor, Education, Home Economics, and Child Hygiene was an outgrowth of the interest and effort that marked this period. Concern for the child revealed itself in a program of legislation aimed at the patent evils of a society which penalized children for its own faults. Organized motherhood could not be indifferent to the needs of the defective, delinquent, and dependent members of the great American household. It is not surprising to learn that during this period public expenditures increased for playgrounds, good roads, school improvement, and juvenile courts.

THE decade that followed witnessed a many-sided development along lines broadened and defined in terms of health. One notes the growth of interest in everything that has to do with wholesome living. Recreation was given a place of real importance, and so interpreted that parents and teachers could not fail to see its relationship to what they were trying unitedly to accomplish. The vexing problem of the juvenile delinquent was seen as a challenge to the playground no less than to the home and to the school. It was seen, too,



that the academic problems faced by the school were more likely to be solved if children came to school in fit physical condition. But this was not all. In keeping with the trend of the times, the parent-teacher organization developed a program looking toward what has since become widely spoken of as social health. Such was the real objective of committee activities variously known as marriage sanctity, monogamous marriage, and racial health. Toward the end of the post-war decade the Congress recognized by the creation of a new committee the new field of mental hygiene, thus strengthening its emphasis on the promotion of wholesome living.

This was also a period in which psychology and sociology contributed to the equipment of parents and teachers something that could justly be called new knowledge, and since the home remained the center and soul of all parent-teacher activity, a fresh impetus was given to the significant work of parent education as a specialized program.

**A** DEEPENED understanding of what is really fundamental in child welfare bore fruit in the 1930's in a fuller appreciation of the role of public education. The individual child's relationship to the school and to his individual teacher had always been recognized as an important factor in his growth and happiness. But with the richer development of the "social consciousness" that has marked the decade in which we now live came the awareness that education must also concern itself with the more intimate connections of the child with his friends, his neighbors, and with the members of his own family. The old view which considered knowledge of the three R's as the chief end of education was no longer acceptable.

The social motive in education was carried further, and recognition was given to the fact that the schools must prepare boys and girls for active and right-thinking citizenship. As a consequence of this new emphasis, educators began to re-examine the meaning and purpose of education, and it is only recently that they have issued what is perhaps the most comprehensive statement of the objectives of education in American democracy. To fulfill its responsibility in the achievement of these objectives, the parent-teacher organization made them a part of its educational thinking and is today pressing them into the fabric of American life.

This same emphasis upon seeing children as whole beings, within settings that have bearing on what they are, led parents and teachers to examine more critically those agencies that were assuming significant places in our society. Of these the

motion picture was acknowledged as exerting tremendous influence in the education of the child; hence the parent-teacher organization began to play an important part in the wise integrating of this medium of education into our social system and in the establishing of those attitudes and controls which will safeguard children and youth.

Another agency of vital importance in its effect upon the lives of children is the radio. Parents and teachers early recognized the fact that radio was doing something to society, that the American scene upon which children were taking their place was being profoundly affected by all that was being heard over the air. And here again they found the opportunity to further social progress by initiating a program to increase the use of radio for education, cultural, and civic purposes.

The 1930's wrote other fresh chapters in the history of parent-teacher work. One significant chapter deals with the realization that modern inventions and conditions have brought the nations of the world closer together. Through the Committees on International Relations and Character Education, as well as the newly organized Committee on Citizenship, the parent-teacher organization has redoubled its efforts to develop those attitudes in children that make practical the dream of a society in which the ideals of democracy will be attained.

**S**o, as parent-teacher tomorrows have turned into today's, the ideas and programs of the association have undergone a gradual development, of which the fruits are seen in American communities far and wide. With the flow of events in a changing world, the pattern of activity has changed in ways that may make 1940 appear outwardly very different from 1900. Projects have changed, but purposes have not. And in those purposes there is a power that makes for achievement. If the era in which we live can rightly be called "the age of the child," it is due in no small measure to the fact that the parent-teacher movement has really moved, not merely existed.

The movement goes on, as time goes on. There is no standstill. Even as these surveys called "Projects and Purposes" were being prepared, and later read, the past was turning into the present. It was a past of relative peace and security, so far as our Nation was concerned, turning into a present of confusion, uncertainty, and apprehensive fear. But where the welfare of the child is concerned, no course is thinkable but an onward course. It is the glory of the P.T.A. that it is stable but not static—the expression of an unchanging purpose in a swiftly changing world.

# Our Contributors

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**B**ESS GOODYKOONTZ, Assistant Commissioner of Education, in the Federal Office of Education, has been serving in that capacity since the establishment of the position in 1929. Included among the varied responsibilities of her position is the direction of research and investigation conducted by the Office of Education. Her selfless devotion to the parent-teacher movement has endeared Miss Goodykoontz to parents and teachers throughout the country.

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To present the unique function of the P.T.A. in American democracy is a task of no mean proportions. Such a task can best be performed by one who has studied the problem from many angles. Ample opportunity for such study has been afforded FRANK W. HUBBARD. His experience in the field of education has been varied and extensive, ranging from a teachership in a small highschool to a directorship of research. Dr. Hubbard now holds the position of associate director of research of the National Education Association.

• • •

CARLETON WASHBURN, a pioneer in the field of progressive education, has been superintendent of schools in Winnetka, Illinois, since 1919. His outstanding work in child development has attracted teachers and educators from all parts of the world to study his methods and results. Dr. Washburn's most recent book is *A Living Philosophy of Education*.

• • •

CARL E. SEASHORE received his first educational degree in 1891. Since then he has taught and personally guided thousands of college students in such universities as Yale, Pittsburgh, and Iowa. Of the latter he has been dean emeritus since 1936. His early work in psychology laid the foundation for the present fruitful experiments.

• • •

WILLARD C. OLSON is director of research and child development at the University of Michigan. In his laboratory school the growth of each child is followed year by year through periodical examinations and frequent conferences between the parents and teachers. Dr. Olson is currently

engaged in the preparation of a significant report representing ten years of research on "The Child As a Whole."

• • •

Educationally prominent for a number of years, G. L. MAXWELL today stands out in his profession as one who has helped to develop the modern philosophy of the purposes of education in American democracy. Prior to joining the staff of the Educational Policies Commission, Mr. Maxwell taught at the University of Denver.

• • •

MALCOLM S. MACLEAN, former Professor of Education and Director of the General College, University of Minnesota, is today president-elect of Hampton Institute in Virginia. Dr. MacLean's efforts at Minnesota resulted in the first practical experiment of its kind: an institution set up to explore solutions of universal problems confronting boys and girls of junior-college age. In addition to serving on many national committees, Dr. MacLean is president of the National Council of Parent Education.

• • •

MARION L. FAEGRE, Assistant Professor of Parent Education at the Institute of Child Welfare, University of Minnesota, contributes this month's delightful feature to "Books in Review." WILLIAM T. SANGER, President of the Medical College of Virginia, and former treasurer of the National Congress of Parents and Teachers, presents the editorial.

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The illustration which appears on page seven has for its subject the State Capitol of Nebraska, the state in which the National Congress of Parents and Teachers held its annual convention this year.



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